



THE

CHINESE REPOSITORY.

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ART. I. *Remarks on the question of indemnity for the opium surrendered to the chief superintendent of British trade for the service of her majesty's government.* By Nomen. In a letter to the editor of the Bengal Hurkaru.

SIR,—I have read with some surprise the arguments which have been advanced by you and your cotemporary of the Englishman, regarding the asserted right of the British government, to repudiate the pledge given to the opium holders by her majesty's representative at Canton. The question is important on both public and private grounds, and I propose to discuss it, as one involving the relative duties of the sovereign and the subject, so far as the government and the opium dealers are concerned, and as one of national right, as relates to the question of indemnity between the countries.

I shall commence by endeavoring to meet a difficulty, to which you have alluded, though you state that you are not prepared to go the whole length of the party by whom the objection will be urged; that objection is to the opium trade itself, "from its deteriorating effect on the moral character of the consumers," and a consequent want of sympathy for the losses of those by whom it was conducted. The poets feigned a golden and silver age, but there is no fiction in describing this as the age of cant and humbug, as an age in which many thrive "who make piety a profit, and godliness a great gain;" whose cry is loud, if clamor avail their interest; but who blench from all attempts by which rank or riches are likely to have their pleasure or profits impaired. Numbers will be found to anathema-

tize our Calcutta merchants for the crime of purchasing opium, manufactured by their own government, and selling it to the Chinese, with the notorious connivance of the provincial authorities at Canton. The walls of St. Stephen shall ring with the epithets, smuggler and poisoner, applied to men who have assisted the government in reaping an enormous revenue. The legislature shall be called on to place these men out of the pale of protection, for trading in an article supplied to them by this government for the very purpose of that trade; yet what shall rouse that sanctified legislature into ire against the hells called clubs, the gin-shops called palaces, the brothels called saloons, all of which exist in our moral evangelical England? Legislative enactment touches them not, for they administer to the pleasures, or enhance the profits of those classes, to whom rank gives influence, or who by wealth have acquired power.

I feel assured that it is from this species of cant, the claims of the opium dealers are most likely to suffer, while it must be difficult to stem it, fostered and augmented as it will be by the British and Indian governments, who will allege the unworthiness of the objects, as the excuse for withholding the compensation. If this manœuvre be resorted to, it should be met by a firm and clear exposition of the merits of the case, and the relative position of the parties.

It can be shown from the 30th, 31st, and 32d sections of the late Indian act, 3d and 4th, Will. IVth, c. 85, that the Board of Control have the fullest knowledge of and power over all the acts and regulations of the Court of Directors and Indian government, and, therefore, the Board is fixed with having sanctioned whatever it permits to remain unrepealed. This responsibility also extends to the queen's government, for a cabinet minister presides at the head of the Board. The parliament have likewise similar controlling powers and means of knowledge, for by the 51st section, their right is preserved to legislate for India, and all the laws and regulations which may be enacted in this country are directed to be laid on their table.

This, sir, establishes sufficiently for my argument, that species of direct privity, subsisting between the British parliament, the English cabinet, and the Indian governments, that if the latter could not reject a claim by an opium trader, the two former would be equally precluded from putting forward a similar objection. The position of the parties is this, the Indian government have created, and supplied the trade and profited by it, the parliament and cabinet have given it their sanction, the trader has been merely the person employed, and through whose exertions the immense revenue has been obtained.

Under this state of facts, looking at the question in a moral and legal point of view, I broadly lay down, that the parliament, the cabinet, and the Indian government are, by every principle of justice, stopped from objecting to the claims of the opium merchant, on the ground of the illegality of the trade. Viewing it as a moral question, I ask, would it excite anything but laughter, should we hear a man, who had supplied a highwayman with weapons, charging him 400 per cent. above their value, proceed to edify the thief with a lecture on the crime of robbery, which he was enabling him to commit; but as a legal question, what is in the traffic, contrary to English law which could prevent the Company from suing or from being sued for transactions, which might arise out of the trade.

If this clears away the objection which I have classed under the head of cant and humbug, I come next to the question of the relative duties of the sovereign and the subject, as applicable to this case.

The whole point turns on the proclamation of Mr. Elliot, his right to make it, and the necessity of obeying it. The 3d and 4th, Will: IVth, c. 93, sec. 5 enact, "that it is expedient for the objects of trade and amicable intercourse with the dominions of the emperor of China, that provision be made for the establishment of British authority in the said dominions;" and it proceeds to authorize the appointment of superintendents of the trade of his majesty's subjects. The 6th section enables the king "to give to the superintendent powers, and authorities, over, and in respect of, the trade and commerce of his majesty's subjects, within any part of the said dominions, and to make and issue regulations, touching the said trade and commerce, and for the government of his majesty's subjects within the said dominions, and to impose penalties, forfeitures, and imprisonments for the breach of any such directions or regulations." Here by the statute, captain Elliot had full power to issue the order which he did, and to enforce obedience to it. But the common law will carry the matter much further. The act confers on the superintendents a power of issuing proclamations in particular cases, and therefore the whole law as to proclamations in England will be applicable to British subjects in China. The statute 1st Edward VIth, c. 12, repealed the infamous act of 31st, Henry VIIIth, c. 8, declaring that the king's proclamations shall have the force of acts of parliament, and therefore the motion stands, that the king cannot create an offense which was not an offense before; *ibi non est lex, ibi non est transgressio*. (12 Coke 75.) But, says Mr. Justice Blackstone, "though the making of laws is entirely the work of a distinct part of the legislative branch

of the sovereign power, yet the manner, time, and circumstances of putting those laws in execution, must frequently be left to the discretion of the executive magistrate. And therefore his constitutions and edicts concerning these points, which we call proclamations, are binding upon the subject, where they do not either contradict the old laws, or tend to establish new ones, but only enforce the execution of such laws as are already in being, in such manner as the king shall judge necessary." (1 Com. 270.) This is precisely the present case. The law in being was, that the superintendent might issue directions and regulations touching the trade, and for the government of her majesty's subjects. This is what he has done; to obey was the duty of the subject; to have disobeyed, would have been to incur a penalty. The right to order, the injunction to obey, are distinctly defined; if there be error of judgment (no matter how gross) in the order given, the consequences must fall on those who conferred upon an incompetent person, the power to make orders, but not upon those who under penalties were enjoined to obey. There can be no doubt that, under the authority of this act, and his commission, Mr. Elliot might have forbid the opium trade altogether and imposed penalties upon and imprisoned those who disobeyed his order, but as he could only act according to English law, he could not confiscate the opium, which had been previously brought to China, without any breach of English law. He considered it necessary for public purposes, that it should be given up to him. As the queen's representative, and under the authority with which he was vested, he made his requisition, the holders of the opium acknowledged his authority, and surrendered their property on the terms proposed by himself; how can it then be said that the government are not bound by his acts? If he possessed the power, which I contend he did, under the words of the statute, the only possible objection which could be raised is to the improvidence of the act, but no such doctrine has ever been broached either in politics or law, that a principal can annul the engagements made for him by a fully authorized agent, under the pretext that his interests have been injured. I am not attempting to argue either for or against the expediency, of the superintendent's measures. I deny that their folly or wisdom have anything to do with this question; it is not a question between the envoy and the sovereign, it is a question between the sovereign and the subject: she has enjoined obedience to her envoy's orders, that obedience has been shown, and her order that he should be obeyed will be just as binding on her to complete the terms of his agreement, as a man would be bound to pay

his tradesman for goods, which he had directed him to supply according to his steward's order.

It has, however, been urged that, supposing all this to be true, the command to deliver the opium is invalid, because it was given under duress. The constraint to which this term is applied, is of two kinds; the duress *per minas* or fear of loss of life or limb, or the illegal restraint of liberty. But in both cases, there must be a reasonable ground of fear, *non suspicio cujus libet rari et meticulosi, sed talis qui possit cadere in virum constantem; talis enim depotesse metus qui in se contineat vitæ periculum, aut corporis cruciatum*. Before, therefore, the queen's government can avail themselves of this excuse, it must be clearly proved, that Mr. Elliot was in that situation, which would have induced any firm man to believe, that he could only preserve his life, limbs, or liberty, by consenting to the delivery of the opium. It must also be remembered, that the duress of third parties, unless they be husband, wife, parent, or child, forms no excuse, and this was determined in the case of Hanscombe and Standing in the reign of James the 1st. But all the cases, in which duress has been held to put an end to an engagement, have arisen between the part guilty of the act of violence, and the party on whom it was committed, and depending, therefore, on the acknowledged principle, that no man shall profit by his own wrong. The present, however, is a case of third parties, and if there was duress, these third parties have sacrificed their property for the preservation of another. The more imminent the danger, the greater was the service, and the more meritorious the act, the less is the excuse for setting up such a defense. But if there was no danger, then was there no duress, and this species of defense altogether fails. Let us suppose a man seized by an Italian bandit, and carried into the mountains, from whence he writes to a banker in the next city, stating, that if he would give ten thousand scudi to the bearer, it would save the writer's throat from being cut, and that as soon as he had regained his liberty the money should be repaid; let us suppose the banker admitting to the messenger, that he was well aware of the captive's ability to repay him, but that he would not send the money to relieve the captive from his danger, merely because he was in danger, and therefore in duress — let us suppose the throat of the captive cut, and the most eminent counsel being of opinion, that the banker's law was right, what, I ask, would be the opinion of the world of that banker's conduct, and where is the man who will name the prize, for which he would endure the banker's feelings. I ask you, Mr. Editor, what your own

feelings would have been, if you had received that requisition and solemn pledge from Mr. Elliot, if you had sent him for answer: Sir, you are in duress, and I cannot therefore legally part with a ball of opium to relieve you—and the next morning you had heard that he and a hundred Europeans had been strangled at the stake? I believe that you would have thought your property well lost had it been given to save their lives. But I have as yet only stated one side, and that not the strong side of the question. I have only put the case of the banker or the opium dealer, withholding their property to save life; let me now put the real case; let us suppose the banker pays the ten thousand scudi, the captive's life is saved, his liberty is restored to him, and when asked to repay the money by which his existence has been redeemed, he replies by stating, duress I was under, and will not pay. I know not the country in which the law prevails by which such a plea would be supported, and I trust I may never know the man who would not pronounce such a defense a piece of measureless villainy. I admit, Sir, that in the present instance, it is not captain Elliot who will refuse to pay, but only the state who employs him; but the morality is the same—if there was duress, if there was danger, then have individuals depending on the pledge of a British official, sacrificed their property to save the life of that official, and the lives of a number of British citizens, and the country should redeem the pledge on which that sacrifice of property was made. But if there was no duress, the question returns to the simple point, that the authorized agent of the country has issued an order, which he was competent to issue, and which order every British subject was bound to obey.

The last point, which is the right of England to demand reparation from China, hardly requires an observation. But the demand must not be limited to mere apology for the insult offered to our representative. The mordacious mandarins may be easily frightened into such a concession, and will as easily keep the emperor and the people in utter ignorance of their submission. The only effectual and notorious reparation will be to exact from them the full value of the property of which they possessed themselves by a breach of all national law, and by committing a national insult: as long as they can keep that, they will never believe that they have made any reparation for their conduct, or that they ought to have the least respect for your power; nay, so far from it, they will heartily despise the folly which may induce you to put up with the loss of your money, and accept in its stead the untruths which the mandarins may coin.

I admit that the Chinese were fully entitled to seize any smuggled goods wherever they could find them, and, if the laws of their country authorized it, to inflict even the punishment of death on the detected smuggler. But this is distinct from the question of imprisoning the official representative of the British empire, and threatening his life when he had been guilty of no offense; and if some letters are correct, even this is nothing to the outrages perpetrated on the person of the second superintendent, Mr. Johnston. The barbarian poltroons had not the courage to attack the vessels at Lintin, and, therefore, they seized helpless individuals, and are guilty of a personal outrage and national insult to achieve an act, which they had a right to perform, but which they had not courage to attempt. I feel convinced that the whole of this violence has been occasioned by the commendable policy of Mr. Elliot in disclaiming the opium trade, and endeavoring to suppress it. The moment they saw it abandoned by the ruling authority, they feared that authority no longer, and they attributed his measures to pusillanimity. Impressed with the notion that he was afraid of them, and knowing he was the first man there, it became a matter of policy to seize his person and threaten his life.

It is puerile in the extreme not to accommodate yourself to the people with whom you have to deal. Who would give a lecture to a mechanic's institution in the language in which he would write a paper for a royal or antiquarian society, or address to a country vestry the arguments he would employ in a congress? How vain would it be to point out to the Chinese, that they had sinned against Vattel, Bynkershock, and Wicquefort; that even the admirable works of Story and Wheaton, though both American republicans, would unqualifiedly condemn them; it would be absurd to reason with men who are not sufficiently advanced in civilization to reason with you; you must meet them on their own ground. They understand no national rights, to them it is a science unknown; but they do understand how to bully, and therefore, when they seize your national representative and a hundred of your citizens, and threaten to strangle them, unless they compel others, to give up two millions of property, you should canopy Canton with your congrevs and shrapnells, until the last pice of the plunder is disgorged. If this be not done, look well to your Indian possessions, those which are separated from them by Burmah and Nípal, will be the first to feel the effects of your policy. These states have been long disposed for resistance, and if Canton does not turn or pay tribute, the impunity which it

enjoys may encourage the Nipalese from the north, and the Burmese, from the south, to impose that fate on the metropolis of British India. *From the Canton Register.*

Such are the views of the able correspondent of the *Hurkaru*. His remarks on cant and humbug may be passed by in silence. In the main position, advocated in his letter, we readily concur. To us the traffic has ever seemed full of the worst of evils; and it has been with wonder and sorrow that we have seen honorable men embarked in it. Yet these persons are merely junior partners in the great undertaking; for, as Nomen declares, "the Indian government have created, and supplied the trade, and profited by it; the parliament and cabinet have given it their sanction; the traders have been merely the persons employed, and through whose exertions the immense revenue has been obtained." Accordingly it seems unfair that the latter should alone sustain the loss. If their claim be paid—to the full cost of the drug as it lay on their hands when they made the surrender,—their loss will still be great; if it be not paid, many, we fear, must be ruined. Why not then divide the loss, and let a generous government act as it did on the great question of the West Indian slavery?

In the course of his letter, Nomen touches some points, which deserve the most careful consideration; but in the present state of strongly excited feeling, pervading the foreign community, we hesitate to enter on a discussion of them, lest we should be found to deviate from a course of strict impartiality, which as faithful chroniclers we wish to maintain. We leave them therefore, not without the hope they may be taken up by other and abler pens.

ART. II. *Seamen's Friend Association in China. Quarterly report, &c. Communicated by the secretary of the Association*

THE late day in January, at which the Association was organized, and its circulars prepared and issued, confine the present report to the short period, intervening between the Chinese new year, February 12th, and the suspension of communication with the fleet on the 22d of March. Within this period, returns were received from sixteen ships, nine of which were American and seven English, the results of which we lay before the public.

There were on board 7 English ships, (including 1 country ship)	-	-	-	} 252 sailors.
On board 7 American vessels	-	-	-	168 ..
Total				420

Of this number, 262 were Europeans, 95 were Americans, 58 were Asiatics, and 5 Africans. Of the whole, 96 persons were under twenty years old, 226 were between the ages of twenty and thirty, 78 were between thirty and forty, and 20 were over forty years. The years of sea-service are not always given. The extremes in ten ships are six and fifteen years, and the average about ten years.

In giving the number of readers, the returns show that the same individuals are in some cases twice counted, as reading two or more languages. The information is, however, still valuable. The numbers are as follows: There were readers of the English language 329, French 18, Dutch 15, Spanish 4, Portuguese 7, Italian 4, Danish 9, Swedish 17, and in Asiatic languages 47. The number of persons who can write is 302. The number who have a Bible is 170, and those in possession of only a Testament amount to 48 persons.

None of the crews are entirely without other books, but the number of owners seems small. Not one of the American ships, and but three of the British ships, carry a surgeon. Spirits are given on board the British ships, with one exception; but all the American ships are navigated without them. In these vessels, tea and coffee are supplied to the crews, but no commutation in money is paid to the seamen.

Divine service is performed on board of five ships only. The crews of all these are reported as generally attending. To the inquiries of the committee, if the services of a chaplain in port would be agreeable, the replies of thirteen masters are a cheerful affirmative. One regards it as incumbent on the commander, one declines, and one is silent. Four ships only have libraries for the express use of the seamen. There are in special cases, small collections of select books put on board by Seamen's Friend societies.

Several ships, however, have "many books" at the service of the seamen. Five only of these seamen are known by their commanders to have deposits in saving's banks, though "several" are connected with Seamen's Friend societies.

These are the general results of the earliest inquiries made under the auspices of the Association. It would be premature to press them to conclusions. The committee hope that the circulars will be more and more generally responded to by commanders, and that the statistics thus collected will soon be complete enough to admit of their being submitted to the societies established elsewhere in behalf of seamen, as a sufficient title to a share in their sympathies, and in their benevolent appropriations.

ART. III. *Correspondence between the British merchants and captain Elliot, concerning a scale of demurrage.*

THE following correspondence between the committee appointed at the general meeting of British merchants, June 17th, 1839, and capt. Elliot, was in pursuance of the second resolution passed at that meeting, as reported on page 65. Its insertion is necessary in order to complete our account of the arrangements respecting the British ships while detained at the outer anchorages.

Captain Charles Elliot,

Chief superintendent of the trade of British subjects in China.

Sir,— With reference to the interview of the committee, appointed at the public meeting held at Messrs. Den t& Co.'s office on 12th and 17th of June, with you, on the 8th instant, I am now directed to hand you the inclosed copy of the notes of a meeting of that committee, with a proposed scale of demurrage for ships now lying in the outer anchorages. I am particularly to call to your attention that the committee do not profess, in the absence of legal decisions on strictly analogous cases, to determine on what parties any claim for demurrage may eventually fall, the point being one which it may be necessary to determine in the English courts of law, unless the British government should, by admitting in the first instance, the validity of the claim on them, render any such reference unnecessary. In regard to such ships as may be partially loaded, and be desirous of transshipping their goods to other vessels, it appears to the committee that such transshipment could only be made, on the government, or you as their representative, taking the responsibility of insurance, inasmuch as the owners and consignees of goods at present hold the underwriters liable under the original policies of insurance, and cannot be expected to perform any act, which would release them from that liability, without some other equally effectual security. The committee are clearly of opinion that as the ultimate incidence of the payment for demurrage must be left for adjustment by the British government, or courts of law, the consignees of goods here cannot be expected to make any payment on that account, and as goods cannot be detained except for freight, the captain and consignees of vessels should sue for their demurrage in England, under protests to be made and recorded here. In cases of transshipment, the consignees of

goods, the committee apprehend, will hold the ships liable for eventual due delivery of the cargo under the original bills of lading; and transhipment would therefore be most properly made the subject of arrangement between the captain and consignees of the ships bringing the goods, and those of the vessels to which they may be transferred. And with this view, the committee consider that, should, under special circumstances, such transhipment become necessary, the hiring of the requisite store-ships would rest with her majesty's superintendent; who could best decide on the necessity of that measure, with reference to the particular merits of each individual case. Should you have any suggestions or observations to make with reference to the enclosed paper, or the remarks connected with it, I shall be happy to receive and communicate them to the committee.

I have the honor to be, Sir, your most obedient, humble servant,

(Signed)

GEORGE T. BRAINE,

Macao, 10th July, 1829.

Chairman.

Notes of an adjourned meeting of the committee appointed at the public meeting held at Messrs. Dent and Co.'s office on the 17th June. Present:—W. Dent, A. C. Maclean, D. Rustomjee, C. Kerr, A. Jardine, G. Smith, and G. T. Braine—Chairman.

1. In accordance with a suggestion made by captain Elliot in a personal interview, the committee consider it desirable to frame a scale of demurrage for goods on board ships now lying at the outer anchorages.

2. At the same time the committee deem it proper to record their opinion that in the absence of any decided cases of strictly analogous character to the present position of matters in China, they are not competent to form any conclusion as to whether the ships have a valid claim for demurrage, and if demurrage be actually due, on whom such claim may equitably fall; the object of forming the proposed scale being merely to establish uniformity of practice in respect to the rate of charge. The committee consider it desirable to divide the vessels for Whampoa into three classes.

1st class, above 600 tons register:

2d class, from 350 to 600 tons register;

3d class, under 350

3. The committee are of opinion that demurrage, if due, might fairly, under the circumstances, commence one month after arrival in Macao roads, or Hongkong; but in no case to begin until one month after the date of captain Elliot's public notice of March 23d, 1839.

4. The committee have thought it desirable to propose the fol-

following scale as a reasonable claim for demurrage *on the part of the owners of the ships.*

1. *Ships from India.* Rate of charge per month on cotton.

1st class ships, 50 cents per bale of 300 lbs.

2d do. 60 " " " "

3d do. 75 " " " "

Sandal wood and fishmaws, 20 cents per pecul in all ships.

Saltpetre, betel nut, pepper, tin, and any other Indian produce, not enumerated, 10 cents per pecul in all ships.

2. *Ships from England.*

Measurement goods, \$2½ per ton of 50 cubic feet. Metals and other dead weight, \$1 per ton of 20 cwt.

(Signed) GEORGE T. BRAINE, Chairman.

To G. T. Braine, Esq.

Sir,—I have the honor to acknowledge your letter of the 10th instant, and I beg you to convey to the committee my thanks for the assistance they have afforded me on this occasion.

My own opinion is concurrent with theirs, that the determination of the parties, upon whom any charge for demurrage should eventually fall, must be left to the decision of the courts in England.

Respecting ships partially unloaded, and which it may be desired to discharge, I am ready, for convenience sake, to undertake the public responsibility of insurance of any goods or produce (not contraband in the country) transhipped for safe deposit into British bottoms: upon an understanding, however, that the charge should devolve upon the shippers, if it should hereafter be legally determined that the master, under all the circumstances of the case, would have been justified in making such deposit, at the risk of the merchant.

I agree with the committee that as the ultimate incidence of the payment for demurrage must be determined in England, it is not reasonable that any payment should be made here on that account. It is likewise my impression that the terms of transhipment should most properly be left for arrangement between the masters and consignees of the carrying ships, and those of the vessels to which they may be transferred.

The opinion of the committee, concerning transhipment at all, expressed in the last paragraph of your letter, is coincident with my own.

I have the honor to remain, Sir, &c.

Macao, July 15th, 1839.

CHARLES ELLIOT,

Chief superintendent of British trade, &c.

ART. IV. Edict of the king of Siam against the introduction and sale of opium within his dominions.

[We republish the following Siamese state paper from the Singapore Free Press of the 13th of June. The correspondent of the Press states that, severe measures had been instituted against the dealers in the drug, many natives and Chinese seized and confession extorted from them, and their opium taken away. By these procedures, the king obtained about 500 chests, and became acquainted with the traffic in the article. It is also said, that the government had been stimulated in their endeavors to suppress the traffic by a rebuke from the Chinese government to the Siamese ambassador last year, on its being ascertained that his retinue had been engaged in dealing in it. The edict has been widely distributed among the people, ten thousand copies having been printed at the American mission press in Bangkok. We wish that more care had been taken to make the translation smoother, as the document appears to have been well drawn up in the original.]

WHEREAS the governor of the sacred treasury, and director in the place of Samuha, phra Kalahom, did receive the sacred royal words, placing them on the tuft of the hair of his head; his majesty did exercise divine compassion, condescending graciously to the tuft of the hair of the head, with grace to the head, and commanded saying:—

From the time he ascended peacefully to eat the kingdom, he established his divine mind to protect the divine and holy religion of Búdha, and protect the land, overruling the sacred and kingly race both great and small, and all the officers who speak at the dust of the soles of the feet, and the plebeians and merchants. His majesty will have all seek their living without crime, and will have them universally obtain emolument of property, and live coolly, being happy henceforward agreeably with his divine mind, being determined to extend onward in his own person the race of the gods, he being endowed with very much divine exalted mercy and compassion towards mankind universally, giving himself to exercise the sacred and royal thoughts, perceived, that people smoke and eat opium, which is a thorn in the bosom of the divine religion of Búdha, giving the lands to bring forth confusion and distress of various kinds; his majesty perceived that opium is an evil thing and contraband in every reign (land), from time immemorial till now. He therefore formerly condescended graciously to the tuft of hair of the head, with grace to the head, and pronounced a divine word — a commandment giving it to be distributed and published abroad, not allowing any person whatever to buy and sell opium, prepared or raw, be the same

whose it might. It required every item of opium to be brought and delivered over into the sacred treasury, on the left hand of the throne, until it might be conveyed away from time to time, and sold in foreign places. It forbade that opium should be kept in villages, houses, sheds, stalls, boats, or floats, and clandestinely sold among the people. In case of disobedience, it required, that if the transgressor was taken, his opium should be brought and judgment instituted, fining the owner ten times the value of the opium. The opium thus taken, his majesty graciously granted to have taken away and sold in some foreign place. The price obtained for it, whatever it might be, he granted to be deducted, from the amount of the fine inflicted upon the owner of the opium. He gave the royal servants to form themselves into companies for the clearing away of the opium concerns, and inflict punishment by the fines agreeably with his divine mind, to punish covetous persons who secrete opium, buying and selling it. He would have them to sacrifice their property by the amount of the fines inflicted upon the owner of the opium, that it might operate as a restraint. Accordingly, men who regarded the welfare of the land, who were grateful for the divine favors of the king, the god Búdha who dwells at the head, brought opium and delivered it over following the law, the divine royal commandment. There were those who were wicked, reprobate, covetous, greedy, in the business of buying and selling opium. These continued clandestinely to buy and sell opium until certain persons caught them, and inflicted fines upon them; of such there were very many in many places. Thus his majesty has given to establish companies for catching and inflicting fines very many, for a period of ten years or more, but still smuggling, receiving opium, and bringing it in and selling it, has increased greatly beyond what it was formerly. Persons who smoke and eat opium have become very abundant and increasing. There is no restraint to it—no forsaking it. Therefore the king, the god Búdha, living at the head, does with solicitude exercise his divine mind to silence, and cut off opium, that it shall not be allowed to exist in the land. Again; this opium has no seed, no fruit, no stalk, or root, within the bounds of the kingdom. This opium all comes from foreign countries. If there were no persons to receive and buy it, and seek to have it come hither, opium would cease to exist here, and those who have become accustomed to smoke and eat it, would have none to purchase, and then they would of necessity diminish the quantity they consume, smoking less and less, until some could abstain entirely, and those who are not accustomed to smoke opium,

would not henceforward become intimate with, and be led together by opium smoking and eating.

Again; now at this present time, there are traders and merchants in the angelic city of the exalted country, owners of junks and smaller craft that go to trade in foreign countries, and still purchase opium, and come and smuggle it in, buying and selling one with another. Again to instance; traders in foreign places, understanding that merchants in the angelic city of the great exalted country, do clandestinely purchase and sell opium, will consequently freight with opium, come and secretly trade in it at the extremities of the kingdom. There are others who receive it, and bear it from one to another coming into the country; consequently opium remains in the land as much as before without any cessation. This business of smuggling and clandestinely buying and selling opium is for money altogether. The silver and gold of the land consequently goes out to foreign countries in great quantities. It is therefore indispensable to prohibit this and cause it to cease, by taking as prisoners those concerned, causing it to operate as a restraint without fail. For these reasons there is issued a divine royal decree, speaking and commanding the governor of the sacred treasury, dictator in the place of the phra Kalahom, giving him to investigate, search out, meet and catch the traders and owners of opium, and those also who receive it, buying and selling on commission, making sure their persons.

When in the fourth month of the year of the dog, the last year of the cycle of ten, his honor the governor of the sacred treasury, dictator in the place of the Samuha, Kalahom, went out to conduct the fleet to sea, he was made acquainted with a matter saying, that certain Chinese fellows with two oared boats had entered and made fast their boats, and were selling opium at the place Sam-muk. He carried the matter up, prostrating himself, and addressed the divine royal compassion, informing him at the dust of the soles of the divine feet.

His majesty graciously condescended to the tuft of the hair of the head, with grace to the head, granting the governor of the martial power Kose, the governor-commissary Sak-da, to muster soldiers armed with guns in the province of Somut Parakan, gave them to go down in war-boats, and go forth following up, until they captured a Chinese oar-boat, and obtained twenty-three chests of opium.

The Chinese fellow of the boats testified saying, that he put into Ban-lem, and sold 8 chests of opium to a certain person of that village. His majesty therefore graciously gave the sacred and exalted angelic

phra Maha Thep, to go out and clear away the concern; they took the Chinese fellows who received the opium purchasing it. By investigation, they were found to be stationed in many places, all joined together. His majesty therefore gave the royal officers to divide themselves asunder, and go to clear away the companies of opium traders in the order of all the head countries, on the sea-coast, and in the angelic city of the sacred exalted country, and all the head countries at the south and north. Both Siamese and Chinese merchants, and dealers very many, do still bring opium and smuggle it in, lay it up, and clandestinely buy and sell it together. Formerly his majesty graciously gave the royal servants to establish companies for the clearing away of the matter, to search out and capture the transgressors, with the opium, and bring them to determine and inflict fines upon them. But these officers were only of the lower orders of the royal servants. They did not make a finish of the work of cleansing away, searching out, and taking the opium. But now the king, the divine Búdha, dwelling at the head, will exercise himself to cleanse away the opium. He therefore condescending graciously to the tuft of the hair of the head, with grace to the head, speaks commanding saying; that he now appoints only the sacred most excellent princes, and the less noble ministers of state, among whom is that royal beloved Ronnaret, which honor is a free gift, and the governor Bedin Decha, who bears also the office of Samuha Nayok. The governor of the sacred treasury, dictator in the place of the Samuha, phra Kalahom, and the supreme judges, and all the officers who speak at the dust of the soles of the divine feet, these all being duly sensible of the divine power and divine favor, are united harmoniously to aid in protecting the land.

They will aid each other in protecting the land. They will aid each other in searching out and cleansing away the opium business, and taking the owners of the opium, and the opium, making a complete finish of it without fail. If in clearing away the concern, they take the persons of those who keep opium, those persons shall be accounted capital criminals, and shall be fined and severely punished, giving it to operate as an effectual restraint upon them, and that all other persons may fear and revere the divine royal absolute power and authority, that henceforward they may not presume to buy and sell opium any more. Opium being all gone, the thorn in the bosom of the land will have been removed entirely, at least in one particular. Nevertheless, his majesty does exercise a tender affectionate regard toward the farmers of the revenue —

the masters of the royal business, merchants and traders generally, who have taken shelter in the divine beneficence, and have found protection in the land, trading for a livelihood, and have obtained happiness coming to this time. Perhaps if they have already got opium in their possession, they will fear to bring it and confess, and from fear of being found guilty, and from fear of suffering shame and disgrace, will resolve to conceal it, storing it away, with a heart to contain the law. Such persons cannot escape justice, they must and shall be scoured out and brought to justice, to suffer the divine royal absolute power, and be rewarded with the wasting of their property, the ruin of their persons, and the extinction of their name, without any equivalent.

His majesty, the king, the divine Búdha dwelling at the head, exercising sacred exalted mercy and compassion very much towards the plebeians and all the officers of the land, condescends graciously to the tuft of the hair of the head, with grace to the head, he desires to give an opportunity of escape to those who have opium in their possession. Get them to bring their opium and confess their sins. Their sin shall then be removed away, together with the fine which the law inflicts. It is a royal free gift, the same as in the year* of the fowl, the ninth year of the cycle of ten (three years ago), when robbers, waxing bold, stole elephants, horses, cattle, and buffaloes, plundering, poisoning, and breaking into houses, and taking away goods and chattels; such things were very prevalent. Had a company been set apart to take these robbers, they would certainly have been taken, and they would have been obliged to suffer, some the loss of life, some whipping and imprisonment, according to the law. His majesty exercised himself and, considered that all these robbers who were indeed worthy to suffer punishment in this generation, and the generation to come, were the people and the officers of the land; his majesty did therefore graciously condescend to the tuft of the hair of the head, with grace to the head, giving a decree to write and publish and sound it abroad to the people, saying: whosoever has acted the robber, has been wicked and vile in time past, let him come and confess his sin, revealing the truth to the chief of the company of judges. The companies of robbers, all that knew themselves, feared the divine royal absolute power, and came in great numbers, confessing their sins. His majesty graciously gave to set the punishment aside as a free gift, and vouchsafed that all the justices and judges should forgive such, and forbade that they should call them to account. Afterwards, his majesty granted a divine and royal gift, a

divine and royal commandment and instructions, giving all to know themselves, that they might forsake the wicked works, which they formerly committed, saying: if any one shall turn himself about, and following the ancient proverb saying, 'the beginning was crooked, the end shall be straight,' that man shall certainly obtain happiness in this generation, and the one to come, agreeably with the divine mind endowed with sacred exalted mercy and compassion, which will assist the people, giving them to obtain peace and happiness henceforward.

Now the same shall be fulfilled in case of those who have opium, because formerly they practiced perversely and madly transgressed. If they shall know themselves to be sinners and fear transgression, then let them bring their opium, however much or little, let them bring it and confess their sin before the faces of the governor of curses, the supreme judge, whom his majesty has graciously given to be the chief of the company set apart to receive the confessions of the guilty. Whosoever shall bring all his opium, and confess all his sins, in sincerity and truth, no matter if he shall have bought much or little, his majesty will graciously condescend to the tuft of the hair of the head, with grace to the head, granting a divine pardon, a divine free gift touching his capital sins, and the fine consequent thereupon. These shall not exist in the case of the person who shall confess his sin.

The king, the divine Búdha, who dwells at the head, begs to prohibit only one thing, viz. the buying and selling of opium. Let no one henceforward trade in it. As to sapan-wood, pepper, rhinoceros' and elephants' teeth, and cardamums, which things were formerly contraband articles of trade, his majesty now graciously grants that they be made articles of trade in the land, giving to buy and sell of the same as may be desired. They are not at all prohibited. Even rice and salt, which are articles for the sustenance of the divine country, these also his majesty grants to be diminished for the purposes of trade; agreeably with the divine mind and will, he will have the farmers of the revenue, the masters of the public business, and the merchants and traders, find protection in the sacred most excellent beneficence, and acquire property in great abundance, and become famous, noble, rising, and will have them obtain beautiful countries in the future. As to opium it is not an article of trade. That it should be made such, buying and selling it one with another, is by no means good. His majesty therefore exercises himself to prohibit it altogether. He therefore graciously condescending to the tuft of the

hair of the head, with grace to the head, gives the good, the royal, beloved Ronnaret, and the governor Bodin Decha filling the station of Samuha Nayok, and the governor of the sacred treasury, dictator in the place of Samuha, Phra Kalahom, and the supreme judge, to be the generals of the band, supported by all the royal officers both great and small, constituting a company to cleanse away the opium in the angelic city of the great exalted country. His majesty graciously grants the governor Phon Gatep ('ruler of angelic forces'), with the governor Phra Maha Thep ('the divine exalted angel'), to go out and establish companies to investigate and clear away the opium concern in the countries of Pet Cha Baree, Samut The Song Kram, Sakhon Baree, and Nakoncha-see. He gives the exalted governor Amati-yah, governor Wisut Kosa, Cha Mun Chaiya-phon and Cha Mun Inhamat to go forth and constitute a company for clearing away the opium in Bamplasoi, Chaseungson prachin, and Na khon Nayok. His majesty graciously grants a seal (a sealed communication) to go forth to governor Yommarat (lord of hell), and governor See Papat, giving them to clear away the opium in the provinces of Song kla, Thelang Phung Thah, Takúa thung and Takúa pa. His majesty has already graciously given the governor of Chai ya to go forth and purify the opium there. If the companies of opium purifiers in the angelic city of the exalted country, shall, in their inquisitions among the Siamese and Chinese, find owners of opium who are leagued with other proprietors in the provinces, then a sealed letter shall go forth, authorizing the royal officers to take such persons, and bring them in to try and purify them in the angelic city of the great exalted country. If the companies of opium purifiers in the head provinces shall, while making inquiries, find owners of opium, who are in league with others, Siamese or Chinese, in the angelic city of the exalted country, then let the officers give information by letter coming in, and those who are thus in league shall be conveyed, not to be purified in those head provinces. His majesty will have the royal servants of the companies of purifiers, purify and search out the matter, until they shall meet, reaching to the companies of purifiers in the angelic city of the exalted country, making a finish of purifying, only with the taking of all the opium in the country. If there be any persons residing within the suburbs of the angelic city of the exalted country owning opium, however much or little, let them bring all their opium and confess their sins. Whatever owner of opium will not bring his opium and confess his sin, but secretes the opium desiring to trade with it, seeking his living in the

business of buying and selling opium, not fearing nor dreading the divine royal absolute power, he shall be without favor, and shall have the fruits of wickedness. Let him beget destruction and annihilation. His majesty exercises the divine royal thought, giving to search out and cleanse away, and take the persons of these who have opium and try them in righteousness strictly, he will then give to punish, bringing down upon them the divine royal power and authority with tremendous weight. If he be found guilty of death let his life be taken. Let no persons henceforward take his example to buy and sell opium in the land. His majesty appoints Phya Chaduck the royal wealthy governor of the port, and Phya Rong Muong (governor assistant sustainer of the country), and Khrome Ma phra Na khon Ban (god protector of the divine country), to receive this proclamation, write, apply the seal, and distribute to every magistrate of the Siamese and Chinese, giving them to publish, blowing the voice to the people of all classes and merchants and traders, who are established in villages, wooden houses, brick houses, sheds, stalls, boats, and floats, giving all to understand without fail. Let the Maha Thai (name of public servants), the Kalahom (another great and good), Phra Sata Sa dee, write informing the royal servants, both great and little persons, on the side of the soldiers, on the side of occupants of houses, within the divine Royal palace of his majesty the king, within the sacred royal palace of the late most excellent second king, the servants of the lords and of those that are not lords, the lords without and the lords within, every class and every lord; masters shall charge and inform their servants, and people in succession, giving them all to understand together; let there be no exception. In obedience to the commandment of his majesty the king. Written from Thursday the sixth month, coming to the 6th evening, Chun-la-sa-ka-rat 1,201, (the year of the Mog), the first of the cycle of ten years. *Singapore Free Press, 13th June.*

ART. V. *Description of the tea plant; its name; cultivation; mode of curing the leaves; transportation to Canton; sale and foreign consumption; endeavors to raise the shrub in other countries.*

THE tea shrub, indigenous in China and Japan, remained concealed from the rest of mankind for centuries after its virtues were known

to the natives of these countries, and the infusion of its leaves used as a common beverage. While the silk from the same regions early found its way by gradual advances to the capitals and courts of western kingdoms, this luxury was untasted in those countries until about 175 years ago. Since its introduction, however, its consumption has increased with unexampled rapidity, and it now ranks after cotton and sugar, one of the great staples of international commerce; and has passed from being called a luxury, to be held as a necessary of life. "The progress of this famous plant," says an eminent writer, "has been something like the progress of truth; suspected at first, though very palatable to those who had courage to taste it; resisted as it encroached; abused as its popularity seemed to spread; and establishing its triumph at last, in cheering the whole land from the palace to the cottage, only by the slow and resistless effects of time and its own virtues." *Edin. Rev.*

The native name of tea in both China and Japan is *cha*, changed into *tay* in the principal dialects of Fuhkeën, from one or the other of which sources the term has found its way, with little or no alteration, into all the leading languages of the world. It has been called by two or three names among the Chinese themselves, and it was not until about the eighth century that it received its present appellation. Chinese scholars have supposed that the *keä* 欖 mentioned in ancient books was the tea plant, as its infusion is said to have been drunk. Notices of its use, however, which are entitled to credit, occur as early as A. D. 350, about the time of the Eastern Tsin dynasty, when the plant was called 茗 *ming*. During the Tang dynasty, A. D. 800, the use of tea as a beverage became common among all classes; the name was then written 茶 *too*; but the upper stroke of the lower half of the character was soon after dropped, and it received its present form and name of 茶 *cha*. Writers endeavor to account for some of these synonyms, by saying, that the first picking was called 茶 *cha*, the second 茗 *ming*, and the third 薺 *chuen*, which last is still another term of it. The Pun Tsaou calls the plant 茗 *ming*. Like many other things, which have afterwards become of great importance, the virtues of the tea plant were gradually ascertained and acknowledged, while no one took the trouble to note the earliest stages of its adoption.

Its botanical name is *Thea*, but its affinities with the *Camellia* are so numerous, that some eminent botanists unite it with that genus, and sink the name of *Thea*; whether there are two species is still a

doubtful point, some inclining to suppose the green and black tea distinct, while other observers, judging from the many varieties induced by cultivation in the *Camellia Japonica*, also regard the different kinds of tea as all produced from one species. From all that we can learn, it is more than probable that the two were at first identical, but long cultivation in different climates and soils has wrought changes upon the plant similar to those upon the apple or cherry. Loureiro, in his *Flora Cochinchinensis*, observes that he had examined the tea which grows in the vicinity of Canton, and the dried flowers of the plant which produced souchong, and compared them both with the *Thea bohea* and *Thea viridis*, and that the same sort from different localities was unlike, and all differed from one another in such a manner, as led him to suppose all of them to have been produced from one and the same species.

The shrub is usually from three to five and six feet high, with numerous branches bearing a very dense foliage, and in its general aspect is not unlike a myrtle, though not so symmetrical as that plant. The wood is hard and tough, and when freshly cut or peeled gives off an unpleasant smell. The leaves are coriaceous or leathery, but smooth and shining, of a dark green color; the edges are notched or serrated, and the leaf itself stands on a short petiole. Those of *T. viridis*, or green tea, are broader than the black in proportion to their length, but not so thick, and are somewhat acuminate or curled at the apex; those of *Thea bohea* are elliptical-oblong and flat. Some authors of note say that the leaves of green tea are three times as broad as long, and those of black tea twice as broad as long, but this is evidently a mistake. Chinese traders in tea say, "that the shrubs cannot be distinguished, they are nearly alike. The leaf of black tea is long and pointed, that of green tea is shorter and somewhat roundish, which is caused by the different soils." The flowers open early in the spring, and appear upon the plant about a month; they are smaller in size, and much less elegant in appearance, than those that render the *Camellia* so attractive. They are about an inch in diameter, perfectly inodorous, and of a pure white color; they proceed from the axils of the branches, and stand on short foot-stalks, at the most two or three together, but usually solitary. There are five or six imbricate sepals, or leaves supporting the blossom, which fall off after the flower has expanded, and leave from six to nine petals surrounding a great number of stamens, that are joined together in such a manner at their bases as to form a sort of floral coronal. The seeds are inclosed in a smooth hard capsule of a flattish triangular shape,

which is interiorly divided into two, three and even five cells, each containing a firm, white, and somewhat oily nut, about the size of a hazel-nut, of a bitterish and nauseous taste. They ripen in December and January.

The tea plant is said by good Chinese authority to be cultivated in every province of the empire to a greater or less extent, but it flourishes in some of them in higher perfection than in others. The four provinces of Fuhkeën, Nganhwuy, Keängsoo, and Kwangtung produce the largest part of the tea which is exported from Canton. Large quantities are also consumed by the countries adjacent to the western frontier; and Russia also carries on an important trade in it, both of which markets are supplied from the western provinces. The northern parts of Fuhkeën afford the finest kinds of black tea. They are produced in the vallies and on the acclivities of the Bohea hills, and lie in lat. $27^{\circ} 47'$ north, and long. 119° east, in the districts of Keënnagan and Tsungngan, a part of the department of Keënnung. The name is pronounced Woee in the court dialect, Moe in the Canton dialect, while in Fuhkeën itself, the hills are known as the Boee hills. The green teas are cultivated in the province of Nganhwuy, in a tract of country lying in lat. 35° north, and long. 116° to 118° east, at the base of a ridge of mountains or hills, called the Sunglo hills, which divides the province from those of Chëkeäng and Keängsoo. With the increase of trade the cultivation has extended. The district of Tsinke in Kwangse produces a small amount. Those kinds of tea, called *Ankoy teas*, come from the two districts of Nangan and Anke in the southwestern part of Fuhkeën in the department of Tseuenchow. Two or three districts in the province of Kwangtung, bordering on Keängse, furnish both green and black tea in considerable quantities; among which Hoping and Tsingyuen furnish the most black, and Heöshan, the most green tea. The two middle provinces, Hoonan and Hoopih, as well as Honan and Szechuen, also raise a surplus for exportation. In the reign of Hungwoo of the Ming dynasty, it was ascertained by the Board of Revenue, that 447 localities in the province of Szechuen alone produced tea, and probably the number at present is greater. The extreme northern provinces are not very productive; and from what we can learn, the principal supplies for the capital are brought from the other provinces, a large proportion of it as a tax levied in kind.

The soil of those plantations which have been examined by foreigners is very thin, in some places but little more than mere sand; a soil very similar to that which produces pines and scrub oaks. The

shrubs are usually planted on the declivities of hills, where there can be but little accumulation of vegetable mold; not so low as where water springs out, or so high up as to be exposed to the violence of storms. That which is somewhat loamy and dampish is esteemed to be good soil by the cultivators. Dr. Abel remarks that the soil in which he saw the best specimens was composed of disintegrated sandstone or granite. The soil in the Anke hills visited by Mr. Gordon was of a similar nature, and colored by an oxyd of iron; and this also is the character of the plantations near Canton. In the Anke hills, the cultivation of the shrub does not interfere at all with the raising of wheat or other grain, the trees being scattered about on the hill-sides in situations where few other plants would grow.

The tea is always raised from seed, which is first sown very thickly in nursery beds, as the greater part proves abortive; and then, when the nurslings have attained a proper size, they are transplanted to beds prepared for them. The holes into which the seeds are thrown are three or four inches deep, and about three months elapse before the shoots are ready to be transplanted; but the common practice in many places appears to be to sow the seeds in the beds prepared for them, and never after to remove them. The plants are not manured or irrigated by art, nor does it appear to be usual to prepare the ground for their reception; a spot with a southerly exposure is preferred, where they are placed in beds in a regular manner at intervals of from four to five feet. Care is taken that the plants are not overshadowed by large trees, and certain superstitious notions prevail concerning the noxious influence of vegetables and certain trees when growing too near the tea. An easterly exposure is avoided where that would bring a wind from the sea, but cold, hoar-frost, or even snow does not injure the plant. It is sometimes destroyed by a worm that eats up the pith, and converts the stem into tubes, and by lichens which attack and cover old shrubs. Leaves are taken from the plant when three years old, but it does not attain its greatest size under six or seven, and thrives according to circumstances, care, and position, from ten to twenty years. In some instances, the branches are pruned, which, together with the constant abstraction of the foliage, has a tendency to reduce the height; it, however, expands laterally, and after a time spreads so as rather to resemble a collection of plants than a single shrub. In these specimens, the size of the leaves is rather less than when the plant is suffered to grow higher, but they cover the branches so thickly as hardly to permit the hand to be thrust in among them.

From a manuscript written by an intelligent native, whom we infer from its contents to be either one of the traveling traders to the Bohea hills, (a class of persons between the hong merchants at Canton and the cultivators in Fuhkeën,) or else one of the landlords resident in that province, we extract some particulars concerning the hills. There are two ranges, both of which form part of the same great chain, and lie between the provinces of Fuhkeën and Keängse. They derive the name of Woo-e from two brothers, Woo and E, the sons of a prince in ancient times, who, on his decease, refusing to succeed him, left their patrimony, and took up their residence on these picturesque hills; their mansion was after their death called the palace of Woo-e, and now the inhabitants constantly burn incense to their memory. The hills were, however, famous for their tea as early as A.D. 960, in the Sung dynasty, before they were known as the Bohea hills. A legend states, that, on a time there appeared to the peasantry a venerable old man, who held a sprig of the tea plant in his hand, and proposed to them to make a decoction of it, and drink it. They tried his proposal, and approved the plan, when he immediately disappeared. The circuit of these hills is about 120 *le*, in all parts of which tea is raised; a stream divides them, on the northern side of which the best tea grows, probably, because it has a southern exposure. As these two ranges produce the best tea, their names are most widely extended, but there are between 20 and 25 localities in their vicinity, all of which produce excellent tea. There are several villages among the hills, where the landlords and cultivators reside; and one of them, Singtsun, is a sort of mart to which all those persons resort who deal in the leaf.

According to this manuscript, the seeds are carefully mixed up with wet sand in the spring of the year, and the next year the seedlings are transplanted into beds, where they remain without any further care until the leaves are ready to be picked. Some localities produce tea of a better flavor than others; and care is taken to examine the soil of the beds. Purchasers inquire the position of the gardens from which the samples before them were taken; and tea from near the summit of a hill, from its middle, and base, bear prices corresponding to its relative height. If the soil is good, the leaves can be picked when the plant is of two years growth, but if it is poor and dry, three years are required. There are individual shrubs which are celebrated, either from some accidental associations, or from the goodness of their tea. One, called the egg-plant tree, grows in a deep gully between two hills, and is nourished by the water which trick-

les from the precipice. The produce of another is appropriated to imperial use, and an officer is deputed every year to superintend the gathering and curing. A third is said to have borne leaves since the time of the Sung dynasty; and there are many others, some of which have singular descriptive names, that are held as remarkable. The produce of these trees is never brought to Canton as an article of sale; it is reserved for imperial use and for grandees. It is said, the tea from the most celebrated trees is valued at 120 dollars per catty, and the cheapest is not under 20 dollars.

The picking of the leaf is sometimes performed by a different class of laborers from those who cure it; but in this, as in other parts of the manufacture, the practice is not uniform in all places. There are four pickings in the course of the year, but the last is considered as rather a gleaning than a regular gathering. The first is made as soon as the fifteenth of April, and in favorable seasons even earlier, when the delicate leaf buds appear, and the foliage is just opening, being covered with a whitish down. The quantity obtained is small, but the quality is superior, and the finest sorts of tea are made from it. The next picking is technically called *urh chun*, or 'second spring,' as the first is *show chun*, or 'first spring,' and takes place at the end of the fourth month and beginning of the fifth, answering to the first part of June, when the branches are covered with leaves, and produce the greatest quantity. The third, called *san chun*, or 'third spring,' is about a month after the last, when the shrubs are again searched, and the produce made into the most common sorts of tea. A fourth gleaning, called *tsew loo*, or 'autumn dew,' from the name of a term, is made by some at the commencement of autumn; but this is not a universal practice, for the leaves are old, fit only for the coarsest kinds. Inferior tea is sometimes gathered by clipping the small twigs with shears, a practice that fills it with bad leaves and small sticks; but the usual mode is to cull the leaves by hand, and lay them loosely on bamboo trays or baskets. The produce of single plants varies so much that it is difficult to estimate the average. Our Chinese author says, two catties in weight of green leaves are obtained from some of the celebrated trees, but the usual quantity is between ten taels and a catty of green leaves, or from one pound to 22 oz. av. Mr. Gordon was told that each plant yielded a tael of dry tea annually, which would be nearly five taels of green leaves. He says, that a mow (1000 sq. yds.) of land contains between 300 to 400 plants; and in his visit to the Anke hills, he remarked that the distance from centre to centre of the plants was about $4\frac{1}{2}$ feet, and

they were about two feet in diameter. It is evident, from the nature of the case, that no amount can be fixed upon as the average produce.

The weather has great influence upon the quality of the leaves. If there is too much rain, then they will become mildewed and broken, of a yellow color, and not at all flourishing; if too little, they will be small in size, and the foliage not at all abundant. But if the rains fall equably, and after the showers a bright sun appears, then they will be thick and flourishing, of a bright green color and thick texture, and the flavor superior. "In picking the leaves," says the manuscript, "it is important to regard the state of the weather. When they are fit, and the right day has come, it must be immediately improved; for if one day too late, the leaves will be old and hard, cannot be rolled up compactly, and the flavor will be inferior; so if one day too early, they will not be so good: the proper period is known by testing the leaf. When the time has come, and the weather is fair, then engage a large number of hands,—men, women, and children,—and gather them as fast as possible, for that is especially important. Each person, can on an average, pick ten catties in a day, and for each catty he is paid five or six cash; he should also carry some dry provision in his pocket, that no time be lost in going to and returning from his meals. He must be told not to pick the old and yellow leaves, nor those that are too young, or broken; and after the trays are brought home, such must be sorted out." This account applies more strictly to large plantations, where the landlord directs the workmen, but in smaller establishments and single families, the cultivation and picking are done by the household, and the leaves, after assorting them, are carried to the curing-houses for sale. It is said by the same authority that this mode is practiced in the province of Nganhwuy and the green tea districts generally; and it appeared to Mr. Gordon be the usual mode on the Anke hills. In the vicinity of Canton it is the customary practice; and from the nature of the case, in most instances, no other mode can well be adopted.

The curing of the leaf is performed by persons skilled in the business, and some of the descriptions of tea known in the market depend in a good degree upon the particular mode in which they are prepared. This part of the manufacture has nearly as much to do with the quality of the tea, as the age of the leaf, and much more than either the soil or cultivation. The manuscript just quoted, says, "that on the Bohea hills, when the leaves are brought to the curing-

house, they are thinly spread upon bamboo trays, and placed on frames in the wind to dry until they become somewhat soft; then, while lying on the tray, they are gently rubbed and rolled, until red spots begin to appear, when they are tested by pouring hot water upon them to see if the edge of the leaf becomes yellowish. They must be rubbed many times and equably, and from the labor attending this process, the tea is called *kungfoo cha*, or 'worked tea' [from whence the English term *congo* is derived]. When the leaves have been rubbed sufficiently, they are ready for firing, in which operation several rules must be attentively observed. The iron pan being made red-hot, the workman sprinkles a handful of leaves upon it, and waits until each leaf pops with a slight noise, when he instantly sweeps them all out; he must remove them quickly, lest they be reduced to a cinder. They are now put into drying baskets, and placed over a fire of coals. This fire should be made of compact charcoal, and when thoroughly ignited, a layer of ashes spread upon it, that no smoke ascend into the baskets. About ten catties are put into each basket, and the workman, while it is over the fire, stirs the leaves around with his hand until they are perfectly dry. After this, the tea is poured into chests, and set away in a dry place, where it is presently packed in chests lined with lead, and papered to prevent injury from dampness. In curing the finest kinds of tea, as pow-chong, pekoe, &c., not more than ten or twenty leaves are thrown into the hot pan at once, nor more than ten taels laid upon a single tray to be rolled, or put into a single basket to be dried. As soon as the curing is finished, these sorts are rolled up in small papers, two or three taels in each package, and stamped with the name of the plantation, and the day of curing, and then put into leaden canisters. A large proportion of this sort of tea is bought up by merchants from Heämun (Amoy) in Fuhkeën, who make advances to the cultivators."

"Whoever wishes to engage in the green tea business," continues the manuscript, "first buys the green leaves, and then hires men to sift and cure them. They are first sifted, and then winnowed in fanning-mills in order to separate the sticks and bad leaves, after which they are fired, four or five catties at a time. Young leaves are fired over a gentle, and old ones over a hot, fire, for about half an hour, or while two incense-sticks can burn out. For firing one pan-full, the workman is paid eight cash." This account agrees in the main with statements from other sources, and the difference in the two modes pursued in curing black and green teas sufficiently accounts for the dissimilarity between the appearance and color

of the dried leaf, even if they had been originally picked from the same plant. This same author says, "that the difference in the color of black and green tea arises wholly from the mode of curing; green tea is cured over a slow fire, and not dried in baskets afterwards; but putting the leaf into red-hot pans, and subsequently drying it over a covered fire, makes it black. Green tea can be changed into black, but the contrary cannot be done, because the leaf is already black, and does not admit a further change of color." The Chinese seldom drink green tea, and yet black tea is made in Keängsoo, where nearly all the green tea is grown. Although it may be ultimately ascertained that there are two distinct species of plants, cultivated for their leaves, still all the different sorts known in market, (except those made by mixing two kinds together,) may be satisfactorily accounted for by a reference to the age of the leaf, locality of the plant, and mode of curing it. This statement also very plausibly accounts for the comparative rapidity with which green teas spoil on becoming damp, for humidity and heat combined would more quickly spoil a leaf that was simply dried, than one that was reduced almost to a crisp.

The houses in Canton, where tea is cured, are large buildings, known to foreigners under the name of *pack-houses*, and contain all the implements for curing. Two or three rows of furnaces are built of brick and mortar in a large airy room, having a line of hemispherical iron pans inserted into the brick work on each side of the row, in an inclined position; two pans are placed in such a manner opposite to each other, that they are heated by the same fire. Into these pans, the rolled leaves are poured, two or three catties at once, and the workman with his bare arm stirs them around until they are too hot to be easily borne. He then dexterously sweeps them out, and lays them on a table covered with matting, where they are again rolled; after this second rolling, they are again fired in the pan, and in some instances undergo even a third and fourth application of fire. Two firings are, however, deemed sufficient in most cases. These various manipulations are modified according to circumstances. Tea, which has become damaged during the passage to Canton, is merely subjected to a second drying, to fit it for the voyage to Europe; while in many cases, an extraordinary demand for a particular sort induces the Chinese to endeavor to meet it by taking other, and usually inferior, qualities, and imitating the kind wanted. Fresh leaves which are brought from the neighboring villages, undergo all the usual processes. The rolling of

the leaves after firing is attended with some pain, arising from their heat, and an unpleasant, acrid juice which exudes from them when pressed. In truth, it may be said that all the operations in curing tea, between picking the leaf and nailing up the boxes, are rendered unpleasant, by the irritating dust which fills the atmosphere of the room, and the combined heat of the furnaces and roasting pans. In the Anke hills, Mr. Gordon was informed that it was customary for the curer to furnish the fireplace—a mere temporary concern—and other utensils, and the fuel used in curing the leaves; and that he was paid at the rate of one dollar per pecul of fresh leaves, equal to five dollars per pecul of dry.

At various stages in curing, the leaves are tested by pouring boiling water upon them. When first dried in the wind, some are put into water to see if a yellow edge appears; and after firing, their quality is again tested. "To ascertain the quality of tea," says the manuscript, "take some boiling spring water, and pour it upon the leaves in an empty cup, and then place a cover upon the cup, when the color and flavor will both appear. If the water is not boiling hot, the leaves will float. In the best qualities, the taste is aromatic and oily, and a clear yet strong fluid is in the cup. The inferior sorts are known by an unpleasant smell, and a turbid, weak decoction. Those leaves, which, when in the water unroll without tearing, are the best." Chinese connoisseurs mark the manner in which the leaf unrolls when hot water is poured upon it, from which they infer the degree of care observed in curing it. They also try what number of infusions can be successively made from the same leaves, before the water runs off limpid, and thus judge of the strength and quality. As many as fifteen "drawings" are obtained from the richest flavored teas. It is well known to all in the least acquainted with the business, that the infusion is the most certain mode of testing the quality of tea, and that a sample is always examined in this way before deciding upon its goodness and value.

In choosing green tea, according to the manuscript just quoted, ten things should be regarded, and ten avoided. "The leaf must be green and glabrous; it must be rolled firmly; all the leaf-stalks must be clean picked out; the leaf must be fleshy and well rolled; all the dirt and broken leaves must be separated; the taste of the infusion clear and fragrant; it must be equally fired; the infusion must be of a clear, greenish color, which is the most important point; and lastly, the decoction must be aromatic and oily." The ten things to be avoided are mostly the opposites of the above. "The leaves must

not be yellow ; nor should they be smoky, or badly cured ; avoid that tea which has a musty smell, or that with a pellicle floating on the surface of the infusion, it is an evidence of the use of gypsum or Prussian blue in its manufacture ; the infusion if reddish indicates old tea ; and it should not give off a bad odor, nor have iron sand in it." These and many other tests are all known to those skilled in deciding upon teas : some of the marks, from which the "tea-taster" determines the quality, depend on the weight, some on the taste of the dry leaf, or its smell when strongly breathed upon and instantly put to the nose ; sometimes the color and general aspect of the lot is observed ; a loadstone is used to detect the presence of minute particles of iron in some kinds ; but the color, clearness, taste, and strength of the simple infusion are regarded as the most important criteria.

Some have imagined that the effects, experienced upon the nerves from drinking a strong infusion of green tea, were owing to its having been roasted in copper pans ; but no copper utensils are used in the manufacture ; and, moreover, chemical tests of the greatest delicacy prove that no deleterious salt of this metal is contained in green tea ; the effect is rather to be ascribed to the partial curing which retains more of the peculiar properties of the plant in the leaf. Our native authority, as we have just seen, cautions the purchaser against taking tea which has a pellicle floating on the surface of the infusion, lest gypsum or Prussian blue should have been used in the manufacture. It is known that these two substances are employed in the pack-houses at Canton, when firing the cheapest sorts of green tea, in order to give them a *bloom*, but we think that their application is not extended to all the green tea brought from the northern provinces. The chemist Brande detected the presence of a coloring substance in the samples which he analyzed ; and it is well known that the Chinese themselves never consume those kinds of green tea which are prepared for exportation. The finest kinds of young hyson and hyson-pekoe have, however, a yellower, and more "natural hue," as Davis calls it, than the bluish-green that distinguishes the cheapest sorts ; but, as the same author, remarks, "if deleterious substances are really used, our safeguard consists in the minute proportion in which they must be combined with the leaves." Whatever proportions of them are used, especially of Prussian blue, must be injurious ; still we think that the effect which a strong infusion of green tea has upon the nerves, must be ascribed rather to the partial curing than to the presence of these chemical salts.

The tea which grows in Fuhkeën and Keängse is brought to Canton entirely by a water transportation, except that part of the route crossing the Mei ling in the north of this province, and in some cases, a short land carriage from the hills to the boats. The distance from Canton to the Bohea hills is estimated by the author of the manuscript to be 2885 *le*, or about 930 English miles; to the department of Soochow in Keängsoo, he reckons the distance to be 3581 *le*, or upwards of 1190 miles. He has given minute directions on various points, as the forms to be observed at the excise-offices on the road, the prices usually paid for boats, coolies, and transportation, and an itinerary of the distance between the places on the route, affording us an insight into the details of inland navigation in China. He says, "whoever engages a boat, must examine the strength of the wood, the dryness of the hold, and the goodness of the sails, oars, anchor, and sculls. It is necessary to guard against loading the boats too deeply, lest they strike upon the sands and rocks in shallow places, and the tea get wet."

The tea, securely packed in chests, which are also wrapped in matting, and then marked, is first collected at the village of Singtsun, from whence it is carried to the mouth of the Kewkeuh, a stream that takes its rise among the Bohea hills, and empties into the Poyang lake. For a portion of the tea at least, the route to *Hokow*, the principal depôt on the southeastern border of the lake, is by land; but it is probable that the tea is brought from all parts of the hills by the most direct road; not only down the Kewkeuh, but by several minor streams, all of which flow into the lake. From the village of Singtsun to Hokow is 210 *le*, and around the lake to Nanchang foo, the capital of Keängse, is 495 *le*. At these three places are excise-offices to levy a duty on the passing goods; for it is the policy of the Chinese government to collect their internal imposts on manufactures at certain favorable spots on the great thoroughfares, near which not only tea, but all other products and goods, are compelled to pass. Whether this arrangement is made in order more accurately to ascertain the amounts consumed; or for the convenience of the governmental collectors; or whether it arises from a lack of confidence in the honesty of the manufacturer, who would not wish to pay more excise than he was compelled to, may be difficult to decide: probably from all these reasons combined. At any rate, the government have very adroitly taken advantage of the physical peculiarities of the country to place their tax-gatherers at such points as will incommode the people the least, while also they

suffer but little to escape them. It is a part of the same policy to prohibit all native vessels from bringing tea and silk to Canton coastwise.

At Nanchang foo, the boats are fairly afloat in the river Kan, and have only to ascend it as far as the water will permit. From this place to Kanchow foo, in the southern part of Keängse, the distance is 780 *le* by the river. Between the two places, the itinerary has noted upwards of one hundred localities, and added occasional remarks concerning the most remarkable temples, pagodas, &c., passed on the route, as well as the distances between the most considerable towns. There are many rapids in the river Kan, one of which, the *Shihpā tan*, or 'Eighteen rapids,' just below Kanchow foo, is somewhat celebrated as a place of danger; it is in passing this and other rapids, that the tea sometimes gets damaged. From this city to Tayu heën in Nangan foo, where the tea is landed, is 360 *le*. In some parts of this route, the boats are dragged over shallows; in others, the cargo is divided into boats carrying not more than sixty chests each; and sometimes, the men are obliged to wait until the river rises before they can proceed. The foreign embassies to the court of Peking have always ascended this river on their return to Canton, and their accounts state that the boats were dragged for miles in half the necessary depth of water. From the city last mentioned, every chest of tea is carried by porters over the mountains, to Chehing heën in Nanheing chow in this provincé, a distance of 120 *le*. On both sides of the mountains, there are certain establishments, like post-houses, where porters are obtained; and it would appear that this part of the road is considered so dangerous, that additional coolies are supplied by them to accompany and guard the tea to prevent attacks from robbers. Large numbers of these porters are constantly employed in transporting not only tea, but goods, grain, and other commodities, as well as travelers, from one side of the mountains to the other. At Chehing heën, the tea is again put into boats and carried to Keuhkeäng heën in Shaouchow foo, where it is examined a second time by the excisemen,* and then reshipped into large boats, in which, by the Pih keäng or North river, it reaches Canton, a distance of 920 *le* from the base of the Mei ling. The boats in which the tea is brought to Canton, carry from 500 to 800 chests, and are usually called *tea boats* by foreigners, though they are not exclusively engaged in this business. They are

* Although not exactly appertaining to the subject in hand, we cannot avoid copying a brief tariff, inserted in the itinerary, of the duties levied at

fine specimens of the vessels used for inland navigation. Their shape is like an ellipsoid; the ledge on the side, where the trackers work, is placed not far above the middle of the hull; and when laden, there is about as much above as beneath the water. Whole families live in them, making them their constant and agreeable residence. They are built of hard wood, are fitted either for sailing or tracking, and we have heard it estimated by naval men, that the largest are capable of carrying a hundred tons of measurement goods. At each of the excise-houses on the road, the supercargo of the tea presents a manifest of the cargo, and the number of persons and baggage in the boats. There are seven of them between the village of Singtsun and Canton; the excise levied at one of them is one candareen and four cash per pecul.

The green tea is cultivated in a large section of country lying partly in Nganhwuy, Keängsoo, and Chêkeäng, but the principal district is that of Wooyuen in Hwuychow foo, in Nganhwuy, at the northwest extremity of a range of hills called Sunglo, which divide that province from Chêkeäng, between the thirtieth and thirty-first parallels of north latitude. They are cultivated near a branch of the Yangtsze keäng, on every part of this range of hills, in a micaceous sandy soil, resulting from the disintegration of the rocks. The contiguity of this region to the large rivers enables the proprietor of green tea to carry his cargo either to Hokow or Kanchow foo on the Poyang lake in Keängse, with only once unlading his boats. This must be done to cross the hills between Changshan heën and Yuhshan heën, which divide the two provinces. This route is taken, Shaouchow foo, as the gabel of the empire is a subject but partially known to foreigners.

	T. m. c. c.	Dolls. cts.
Lead, per pecul - - - - -	0. 1. 1. 7	0. 162
Tin, per pecul - - - - -	0. 1. 5. 0	0. 208
Raw silk, per pecul - - - - -	3. 0. 0. 0	4. 166
Pongee, per pecul - - - - -	0. 7. 0. 0	0. 972
Woolens, per pecul - - - - -	3. 6. 3. 0	5. 042
Shoes, per pair - - - - -	0. 0. 0. 4	0. 005½
Dried rolled fish, per pecul - - - - -	0. 1. 1. 7	0. 162
Coarse cotton, per piece - - - - -	0. 0. 0. 3	0. 004½
Leaf fans, per hundred - - - - -	0. 0. 1. 4	0. 200
Birdsnests, per pecul - - - - -	1. 8. 6. 0	2. 583
Black tea, per pecul - - - - -	0. 0. 7. 6	0. 106
Bicho-de-mar per pecul - - - - -	0. 1. 1. 7	0. 162
Raw cotton, per pecul - - - - -	0. 0. 3. 8	0. 051
Cotton goods, per pecul - - - - -	0. 0. 0. 7½	0. 010
Red thread, per pecul - - - - -	0. 1. 8. 4	0. 255
Sago, per pecul - - - - -	0. 1. 1. 7	0. 162
Sandalwood, per pecul - - - - -	0. 3. 6. 0	0. 500
Coarse grasscloth, per piece - - - - -	0. 0. 1. 1	0. 015
Cotton, per pecul - - - - -	0. 0. 3. 8	0. 051

we suppose, in preference to the nearer one by the Yangtze keäng, on account of the labor of stemming the powerful current of that river, and also to avail of the descending current of the stream from Yuhshan to the Poyang lake. After the tea arrives at this lake, its course is the same as that which comes from Singtsun.

The principal depôt of the tea is at a mart called Shingtang in the district of Wookeäng in Soochow foo in Keängsoo; the village of Nanhaou near the city of Soochow is a place at which large quantities of it are cured. After it is shipped at Shingtang or Soochow, it goes first to the city of Hangchow foo in Chêkeäng, 66 *le* distance, near which is an important excise-post, and a custom-house. This large city is situated at the mouth of the river Tseëntang in the district of Tseëntang, and the tea ascends the river 720 *le* to Changshan heën, on the borders of Keängse, passing through the districts of Yangfoo and Sinching in Hangchow foo, Keëntih in Yenchow foo, and Sengan in Keuchow foo. At Changshan heën, there is a post for levying excise, for here the tea is unladen to be carried across the mountains to Yuhshan heën in Keängse, a distance of 120 *le*. The sum paid for carrying the tea across is 225 cash per pecul; 335 cash are paid for the load of two men; chair-bearers are paid 400 cash, and 43 additional for the ascent. A sum of 6 to 10 cash is paid to all for spirits, and the employer is expected to add a *douceur* for wine to cheer the hearts of those he engages. On the arrival of the tea at Yuhshan heën in Kwangsin foo, boats are chartered to take it either to Hokow or Kanchow foo, as the case may be. The distance to the former is 120 *le*; the charge for boats to the latter place is 30 taels, being a journey of more than 600 *le*.

By this long and expensive transportation, the price of the tea to the foreign consumer is greatly enhanced; some have estimated the additional charge for freight on the poorest at one-third of the whole cost, but this cannot be accurately determined. If foreigners were permitted to procure their tea at Hangchow foo or Ningpo in Chêkeäng, the distance for transportation would be reduced to 65 miles for green, and 375 miles, for black, teas; and the whole distance could be performed by water, because, in this route from the Bohea hills, advantage could be taken of the current down the Yangtze keäng. But on the other hand, its transportation over such an extent of country gives employment to many thousands of boatmen and porters, and enables the government to levy an internal revenue; while the additional expense to the foreign consumer (estimated at £150,000 annually on black teas alone), would never be considered

by a Chinese statesman, as an argument why he should endeavor to increase the consumption abroad by shortening the route, and lessening the charges of its internal transportation. The single fact that so many mouths *are* fed by this branch of commerce, would weigh more with him (and we think justly), than the prospect that by and by many more *might* be.

After the tea has reached Canton, which usually happens about the middle of October, such of it as has been damaged on the route is unpacked and carefully dried. The trade in tea being monopolized by the hong merchants, the cargoes are usually carried to their hong. But at times the traders from the hills are not disposed to sell immediately at the prices offered by the hong merchants, but hold out for higher terms; at others, the lot was bargained for the preceding year, and advance money paid to assist the cultivator. The E. I. Company frequently made advances, through the hong merchants, to the cultivator in order to assist him, and also to secure a good quality of tea; and the same is frequently done now by private merchants; but, either through the mismanagement of the cultivator, or more probably, the erroneous calculations of the hong merchants, risk and loss has, in some instances, attended the transaction.

The preparation of tea for the foreign market, besides the laborers for cultivating and curing it, and porters and boatmen for transporting it, in the interior of the country, also employs thousands of people in this city. The carpenter finds occupation in making small boxes for the finer descriptions of tea, and large chests for the coarser. The plumber is engaged in manufacturing leaden canisters of proper sizes for the more delicate sorts, and in lining the large chests with lead. In making the sheet lead, he exhibits a mode of manipulation truly Chinese: the portable furnace is placed on the ground in a convenient spot; near to it is imbedded a smooth tile about a foot and a half square, to which there is a mate of a similar size, both of them thickly wrapped with paper. The workman, holding the upper with its edge resting on the lower, pours a portion of liquid lead on the latter, and instantly drops the one in his hand, by which means a thin sheet is made. This he takes out and hands to another workman, who, with a pair of shears and a hot iron, fashions it into various canisters, boxes, &c.

After the carpenter has made, and the plumber has lined, and the packer has filled, the chest, the skill and taste of the painter are called in to adorn its exterior with grotesque flowers and fanciful devices; great numbers of persons are employed in this department,

though only the small boxes containing the finest teas are painted. When unpainted, the chests are covered with paper, on which is printed in English the name of the ship, description of tea, &c., &c., and these two branches, the papering and printing employ not a few. When papered and labeled, it has still to be sewed up in a mat, and secured with rattan, and for convenience, another label is pasted upon the outside. After all these operations are finished, and the chest is ready for shipment, there still remains the "chop-boat" or lighter to be engaged, and in these fine boats, it is at last brought alongside the ship at Whampoa.

The usual nett weight and measurement of a chest of the different descriptions of tea are as follows, taken from Macculloch's Dictionary. Teas are at present put up in much smaller boxes than formerly, very few of the largest sized chests being made. The fine, and middling, qualities are often packed in boxes containing ten, and five catties, and even less.

			Weight.	Sol. meas.
Bohea, whole chests	-	catties	138	feet 8.956
" half "	-	"	84	" 5.416
" quarter "	-	"	44	" 3.374
Congo "	-	"	63 to 64	" 4.085
Souchong "	-	"	60 to 62	" 4.025
Pekoe "	-	"	49 to 50	" 4.333
Hyson "	-	"	58 to 50	" 4.000
Hyson-skin "	-	"	48 to 50	" 4.125
Twankay, long chests	-	"	62 to 65	" 4.864
Gunpowder "	-	"	80 to 84	" 4.100
Imperial "	-	"	70 to 74	" 4.074
Young Hyson "	-	"	70 to 72	" 4.220

The Chinese have a great number of terms, most of them descriptive, to designate the varieties of tea; a part of these are merely the names of celebrated trees, or small plantations, and do not denote prominent qualities; their origin is in many cases similar to the particular brand by which some sorts of wine are designated. It is difficult to describe the nice shades of distinction between the several kinds, for long experience is necessary to distinguish them; moreover, the Chinese mix them to some extent, and traders in London and elsewhere compound them still further, so that, a long course of instruction and experience are necessary before one can become skillful at tasting tea. A general outline, therefore, of all the principal sorts must suffice for this paper. They may be considered in the ascending scale of their value

Black teas are sometimes known by the general term of *hīh cha* 黑茶 or 'black tea;' a more common designation, however, is 夷 (or 彙) 茶 *E cha*, which is a contraction of *Wooc*, the name of the hills. *Bohea*, as we have already seen, is a corruption of the name of the *Wooc* hills, derived through the local dialect, and is not known to the Chinese as a term for a quality. They call it *ta cha* 大茶 or 'large tea,' which may also be rendered 'large-sized,' or perhaps, 'coarse tea.' It is distinguished by containing a larger porportion of woody fibre than other teas; its infusion is of a darker color, and, as it has been more subjected to the action of fire, it keeps a longer time without becoming musty, than almost any other sort. There are two kinds of *bohea*, the coarsest of which is manufactured in this city, and other parts of the province, and therefore called *Canton bohea*. Much of it comes from the district of *Hoping* in *Hwuychow foo* in the northern part of the province; a part is raised in the vicinity of *Canton*. It is frequently mixed with the refuse of *congo*, and the leaves are much broken in consequence of the mode of packing by stamping them into the chest, and the thorough curing rendering them very crisp and brittle. It is used by the poor to a great extent from its cheapness, and was formerly largely exported. There is a still more inferior sort, seldom or never brought down to *Canton*, called *tsew loo* 秋露 or 'autumn dew' tea, from the term in which it is picked; it is composed solely of the leaves obtained at the last gleaning, and is very coarse.

Congo, the next higher kind, derives its name from *kung foo* 工夫 or 'labor,' meaning that its preparation is attended with care; it constitutes the great bulk of the cargoes to *England*. The leaf is not so much broken as the common *bohea*, and the infusion is not so dark colored, but its quality has of late years deteriorated, and at present, it is more correct to say, nearly or quite all the common sorts of black tea go under the general name of *congo*. *Campoi* is a corruption of *keën pei* 揀焙 (or *kam pooy* in the *Canton* dialect,) meaning, 'selected [for] firing;' it is a particular variety of *congo*, and has a more delicate flavor than the common *congo*, but is not so strong, and but little of it is exported. There is a sort of black tea called *Anke* 安溪 from the name of the hills where it is grown: its taste and appearance are peculiar, by which it is easily to be distinguished from the tea raised in the *Bohea* hills, and it is usually inferior in all respects; it is also adulterated to some extent. The

Anke hills, being, like the Bohea, of great extent, produce many kinds of tea, which are collectively called *Ankoi* teas by foreigners. The various descriptions of tea enumerated above are chiefly made of leaves obtained at the third picking, and constitute the largest proportion of the cargoes exported.

Souchong is the finest of the stronger black teas, with a leaf that is generally entire and curly, but more young than in the coarser kinds; it is made from the leaves of the second picking. The name is a corruption, through the Canton dialect, of *seaou chung* 小種 or 'small sort.' A variety called at Canton, *padre souchong*, derives its name from being frequently raised by Buddhist priests living in the hills, and cured by them in a very careful manner, for their own use and to give away. It is done up in small packages containing about half a pound each. *Powchong*, from *paou chung*, 包種 the 'bundled sort,' is also folded in the same manner. Both of these are fine varieties of souchong; the flavor is fine, the leaves are large, of a yellowish hue, and not very strongly twisted. There are a great number of native names for varieties of souchong, powchong, and pekoe, which have never been Anglicized. Among these may be mentioned the *leëntsze sin*, 蓮子心 or 'nelumbium-seed kernel,' from the resemblance of the cured leaf to the embryo of that plant. The *woo lung*, 烏龍 or 'black dragon,' from a celebrated tree where this kind was first obtained; it is a kind of black tea which nearest resembles green, the leaf is thin and roughish, and the flavor somewhat peculiar. It comes from both the Bohea and Anke hills. The *tseō shě* 雀舌 or 'sparrow's tongue,' and *lung seu* 龍鬚 or 'dragon's whiskers,' are fanciful names, from the cylindrical appearance of the cured leaf; these two are varieties of pekoe. The *lung twan* 龍團 or 'dragon's pellet,' is in rounder grains, and is also a sort of pekoe. The *hwa heäng* 花香 or 'flowery fragrance,' and *seaou pei* 小焙 or 'careful firing,' are varieties of powchong, and are cured by the priests with much care; the two last sometimes find their way to Canton. The *Sung che* 松製 or 'Sunglo [imitation] cured,' is a variety of souchong, that is cured in a particular manner to make it resemble a variety from Nganhwuy; it is remarkably heavy, and has lately fallen into disrepute from being often found to contain a ferruginous dust, that is detected by passing a magnet among the leaves; it is called *sonchi* or *caper souchong* by foreigners; the leaf is much crisped and curled, and has a fine black gloss

Pekoe being composed mainly of the young leaf buds, the gathering of them must of course be injurious to the future produce of the plant, and this kind of tea is both expensive and scarce compared with souchong. Some have supposed that the flower buds were picked to make the finest kinds of pekoe, but we believe this idea is erroneous, and that it is wholly made from the leaf buds. The name is a corruption of *pīh haou* 白毫 or 'white hairs,' from the whitish down that covers the leaf when picked, and which is in a manner preserved in the cured leaf. A variety called *shang heëng* 上香 or 'very fragrant,' or *orange pekoe*, and another *keun mei* 君眉 or 'old man's eyebrows,' both differ slightly in color and taste from common pekoe. The *hung mei*, 紅梅 'red-plum' blossom, or *hungmuey*, is so called from the color of the infusion resembling the tint of this flower. *Tsze huou* 紫毫 or 'carnation hair,' is an inferior kind, sometimes called *flowery pekoe*, and is but seldom seen in this market. There is a sort of pekoe made in Keängsoo from the leaf buds, which is so delicate, and fired so little, that the least damp spoils it, and it is seldom if ever exported; this *hyson-pekoe*, as some call it, is used by persons of rank as presents under the name of *lung tsing*, which is perhaps the name of the district where it is raised. There is a sort which is rolled up into little round pellets, and hence called *choo lan* 珠蘭 or 'pearl flower;' it is scented with the flowers of the *Chloranthus*, and cannot be obtained, even among the Chinese, except at high prices. The finer sorts of teas, and sometimes even the cheaper, both of black and green, are scented with odoriferous flowers, of which the *Olea fragrans* and *Chloranthus inconspicuus* are cultivated for the purpose near Canton; the *Gardenia florida* is also employed in the same way. The mode of scenting *chulan* and other teas is to put an open basket of the leaves just after firing over a coal fire, and cover them with fresh flowers; another similar basket is placed upon the top of this, and the leaves also covered with flowers, and a tatch over the whole; the two are then left to the influence of the fire, until the tea is thoroughly scented. If this operation is done, as is sometimes the case at Canton, when the tea is dry and has been cured for some time, this peculiar scent is evanescent, and the flavor imparted by the flowers is soon dissipated. In all the finest sorts of tea, with a view to preserve the delicacy of their flavor, the application of heat is very limited in drying the leaves, and hence it is that they are more liable to injury from keeping than the common kinds.

Green teas are collectively called *luh cha* 綠茶 by the Chinese, which means teas of a green color; they are sometimes also called *Sunglo*, 松羅 or *Sung cha* 松茶 from the hills where they are cultivated. There are not as many varieties of green as of black tea. *Twankay* is rather the most inferior sort, affording an infusion of a pale brown color; it is the produce of the third picking, and the leaf is not twisted very hard. The name is derived from *Tun ke* 屯溪 or 'the valley-rivulet of Tun' in Chêkeäng, near Keëntih heën, where it is raised. There are two sorts. *Superior twankay* or hyson kind, which term describes this tea in its original state, when freshly gathered, previous to the leaves being assorted, in which state the flavor is superior. After assortment, the inferior or coarse leaves are denominated *twankay*, the taste of which is coarse and brassy. It is much employed by the dealers in England to mix with finer teas, but the greatest part is consumed by itself, just as it is imported; it constitutes about one half of all the green tea exported to that country. *Hyson-skin*, called *pe cha* 皮茶 or 'skin tea,' is a leafy-looking sort, made from the coarse, yellow, and half-twisted leaves of hyson, and is rather an inferior kind; its name implies the *refuse* of a better sort, the word *skin* meaning the inferior portion, alluding perhaps to the rind of fruit. It has a fresh smell, and the infusion is somewhat yellowish. The qualities comprised under this name vary a good deal in color and value; from its being the inferior assortings of hyson and young hyson, the quantity brought to market depends upon, and bears some proportion to, the whole amount of hyson manufactured. The best *skin* tea is, however, far better than any of the teas usually denominated *twankay*.

Hyson,* a corruption of the Chinese *he chun* 熙春 or 'flourishing spring,' because the leaves are picked when the plant is in full verdure, is prepared with much care; each leaf is twisted and rolled by hand, and the firing is done in a careful manner. That which is fleshy and light is the best. The ordinary kind of hyson is sometimes called *he pe* 熙皮 by the Chinese, and *old hyson*

* D'Israeli has made a singular mistake concerning the origin of this name, and that of tea, in his section on the "Introduction of Tea." "The word *chia*," says he, "is the Portuguese term for tea retained to this day, which they borrowed from the Japanese; while our intercourse with the Chinese made us no doubt adopt their term *teh*, now prevalent throughout Europe, with the exception of Portugal. The Chinese origin is still preserved in the term *bohca*, tea which comes from the country of Wooc; and that of *hyson* was the name of the most considerable Chinese then concerned in the trade."

by foreigners; the leaves are larger and lighter than the true hyson, and usually more crisp and brittle, showing a higher degree of heat. The various kinds of green tea are brought to Canton in lots, every chest of which bears the same mark, or *chop*, as it is called. There is no fixed number of chests comprised under the same chop, since it is merely a collective name given to a number of chests owned by an individual; sometimes there are 500 in a chop of twankay, but the number of chests of other sorts is seldom or never so great.

Young hyson is the quality of green tea most commonly exported to America, and the fine lots of hyson are sometimes included under this name. It was formerly called *uchain*, from the Chinese name, *yu tseën* 雨前 or 'before the rains,' implying that the leaves are gathered before the rains set in, and while they are still tender. In consequence of the large demand for young hyson for the American market, it is said to have deteriorated from what it was years ago. The manuscript, so often quoted, intimates that after hyson tea is fired, it is put into sieves, and the small and broken leaves which are sifted through are sold under the name of young hyson. There is a variety of young hyson, called *mei peën*, 梅片 or 'plum petals,' on account of the reddish tint of the infusion, caused probably by the ferruginous nature of the soil where the plant grows; it is not often brought to this market.

Imperial is a delicate kind of tea, cured rather slightly, and the leaves are rolled into little round pellets by hand, from whence come the Chinese names of *choo cha*, 珠茶 or 'pearl tea,' and *ta choo* 大珠 'great pearl.' The *choo lan*, 珠蘭 or 'pearl flower,' sometimes called *chulan hyson*, is a sort in which the flowers of the *Chloranthus* have been placed to give it a flavor. The foreign name *imperial* was probably given from the common practice in Canton of bestowing fine names on whatever was better than common. It is the heaviest portion of the young hyson, and differs from it in being in large and round grains, while the granules of the latter are smaller and longer; and after curing the young hyson, the imperial is sometimes separated by putting it into fanning-mills, when the heaviest grains fall through. It is said, "that out of one hundred pounds, about ten of imperial are obtained." *Gunpowder* is another variety, which usually presents a much finer granular appearance than the 'pearl tea,' and being of a dark green color, and having a lustrous bloom upon it, was named *gunpowder* from its resemblance to that substance. A kind of tea called *ma choo* 麻珠 or 'hemp pearl,' by the Chinese is included under this appellation.

We might add to this list of names by extracts from the *Cha King*, or *Memoir on Tea*, but as they would convey little or no information to our readers, being for the most part appellations given to the tea levied as a tax, or else to small farms which produce a peculiar variety, it appears unnecessary. Baron Schilling has enumerated thirty-six sorts, to which Rémusat added fifteen, some of which we suspect were taken from the *Cha King*.

The principal part of the supplies to the inhabitants of the countries on the west of China is raised in the conterminous provinces, as Yunnan, Szechuen, and Kweichow. Little or none of it ever reaches Canton, but for delicacy of flavor and carefulness of preparation, it is said not to be inferior to that grown farther east. It finds its way throughout the steppes of Chinese Tartary, and into Tibet; and from these regions passes over into Assám, Nípál, Bútán, and Samarcand. It is related in the *Cha King*, that the tea raised in the west of China was once exchanged to the Tartars for horses for the use of government. Russia consumes large quantities, which is stated to be of a superior flavor when it arrives at St. Petersburg, owing to the greater ease with which it can be preserved from dampness during the land-journey, compared with the voyage westward by sea. It is all carried from the northwest of China to Kiakhta, from whence it is distributed over that empire. Tea is a common beverage among the Tartars. To accommodate their nomadic habits, and make it easy of carriage, the tea is frequently cured by pressing the leaves, after a partial drying, into cakes, about 16 inches long by 12 wide, and about $1\frac{1}{2}$ thick, which are thoroughly dried in this shape. We believe it is boiled a little when used, but our information does not extend to the minutiae of the preparation of this *brick tea*, as it has been called.

There are other modes of curing tea adopted by the tribes resident on the west of China. "The Singphos have known and drank tea for many years," says Mr. Bruce, "but they cure it in a very different way from the Chinese. They pluck the tender leaves, and dry them a little in the sun; some put them out into the dew, and then again into the sun for three successive days; others, after a partial drying, put them into hot pans, turn them about until quite hot, and then pour them into a hollow bamboo, driving the mass down with a stick until it is full, holding and turning the bamboo over the fire all the time. The end is then closed with leaves, and the bamboo hung up; tea thus prepared will keep for years." Tea also forms part of the merchandize carried by the caravans between China and Burmah.

from whence it gradually finds its way south to the Laos people, the Siamese, and Cambodians. However, we think it very improbable, if a plant so universally diffused over the empire of China, restricts itself wholly to her borders; it is probably indigenons to some extent in these countries, as it is in Cochinchina, and has lately been found to be in Assám, and the borders of Tibet. By some of the tribes on the southwest, tea is used as a pickle, and the leaves are eaten, though the exhilarating properties of the infusion are well known. Specimens of tea have been brought to Canton from those regions rolled into balls, about the size of a peach, and then encased in leaves, two or three together.

Few nations use tea more universally than the Japanese, and none have it of a more delicate flavor, or take more pains in curing it. It is cultivated in most parts of the country; and as in China, the spots usually selected for it are on the acclivities of hills; it is sometimes planted in hedgerows, but the care taken of it is none the less. The most celebrated is the *Udzi cha*, so called from the hills where it is cultivated; it is the perquisite of the dairi, and is cured with extraordinary care. The Japanese sometimes triturate the cured leaves to a powder, and pour hot water upon them when lying on a sieve-like dish, and drink the infusion as it runs off; but this is not a common mode of using it, being, we understand, chiefly confined to marriage ceremonies.

Our mode of drinking tea with the addition of milk and sugar, while it may sometimes conceal the inferior taste of bad tea, in a measure destroys the fine aroma and delicate flavor of the finest teas, and renders them comparatively insipid. It would probably better the taste of our tea to imitate the Chinese mode of covering the cup until the liquid is drank. The Chinese in all cases drink the simple infusion, and so common a beverage is it, that in the poorest houses, a pot is usually kept standing to quench thirst; and if a guest is not presented with a cup of tea, it is, ten to one, a designed omission, as it is in Turkey not to offer a dish of coffee.

When we consider the great demand for this beverage, it will not be thought strange if the Chinese sometimes tried to adulterate it with the dried leaves of other plants; or if they should simulate the finer kinds by chemical agents; or if unfair attempts to increase the weight should be resorted to. When, however, we estimate the enormous amount manufactured for domestic and foreign use, we think it will be conceded that, (judging from the data in our possession,) there is proportionably but little garbling or deception practiced in this art.

cle. Attempts are made at Canton to deceive the purchaser, sometimes in one way, and sometimes in another. Young hyson is now and then made, in order to supply a sudden demand, by cutting up and sifting other kinds of green tea; and even when hard pressed, taking black tea, and coloring it with a preparation of gypsum and Prussian blue, after cutting it up to a proper fineness. Mr. Davis describes the various processes which he witnessed in one of the pack-houses, in manufacturing a lot of young hyson in this manner. The variety of bohea, called *Canton bohea*, is sometimes adulterated, so as to resemble the very refuse of a firing-house. It was formerly customary, whenever a deception was detected in a lot on opening it in England, for the hongist who sold the tea, to return two chests as an equivalent; but this somewhat excessive demand is now exchanged for a fair bill of damages, which the hongers pay. The adulteration of teas is prohibited by the English laws under severe penalties. When one hears so much of the frauds practiced by the Chinese in adulterating teas, he would think the business was of course, confined to them; but these restrictions indicate either, a great fear lest tea will be vitiated by the traders in that country, or a determination on the part of the lawgiver that it shall not be.

The Chinese themselves occasionally employ the leaves of other plants to eke out the genuine leaf, or wholly as a succedaneum for it; and this appears to be practiced to a much greater extent, especially in those quarters where tea is not cultivated, than one would suppose. A species of moss is sold in Shantung for this purpose; and we have been informed that a species of the family of Rhamneæ is employed by the poor peasantry in this region. Dr. Abel saw a kind of fern for sale in Nanchang foo, that was employed as a substitute for it. It is highly probable that the leaves of some species of the Camellia are also taken instead of the true tea; in many points they resemble each other, in appearance as well as in their qualities; they are cultivated in the same regions, and both are called *cha* by the Chinese. While passing up and down the streets of this city, trays containing the refuse of tea are seen on shop-boards set out for sale; the coarse leaves are called *cha keuh* or 'tea bones;' the fine dust-like powder, *cha mō* or 'tea-leavings.' We have once or twice seen other leaves than those from the tea plant among the 'tea bones;' and attempts of this sort are not unfrequently detected by the tea-inspectors.

The history of the origin and progress of the tea trade is one of the most interesting in the annals of commerce. Its gradual extension

in Britain and America has also had almost as much to do with improving the social system in those favored countries — as well in softening the asperities, and cementing the bonds of the intercourse between all ranks of society — as it has in developing the enterprise of their merchants. The exhibition of all the happy effects which have resulted from the use of

“ — the cups

‘That cheer but not inebriate; —’

the many associations that cluster around the tea-board, and the full meaning of the simple invitation, “Come and take tea with us this evening,” belong to other pens; and we at present must content ourselves with a sketch of the commercial growth of this commodity.

The curious D’Israeli has collected various notices of its introduction into England. He thinks that it was used in Cromwell’s time, from the fact that one of the Protector’s tea-pots was subsequently in the possession of a virtuoso; but it is quite as likely that the latter owner called it a tea-pot from its resemblance to that article in his day, as that Oliver used it to boil water in for his tea. According to common accounts, the Dutch first carried tea to Europe, from whence, in 1666, it reached England; but there are authentic notices of its being known in London in 1660. However, its consumption was so limited for many years, that the whole of the importations were obtained from Bantam in Java, where the English had a factory; but from its first introduction, the use of it surely, and in a short time, rapidly extended. In 1670, the importations amounted to 79 pounds, but in fifteen years, they rose to 12,070 lbs. The rate of increase in its use in England is shown by the following table; which for the year 1839 — supposing none to be exported to the continent — is nearly an average of two pounds avoirdupois for each individual.

1711	141.995	1780	5.588.315	1830	30.047.078
1735	1.380.199	1790	14.693.299	1834	28.347.300
1750	2.114.922	1800	20.358.702	1837	36.315.000
1760	2.293.613	1810	19.093.244	1838	36 416.266
1770	7.723.538	1820	22.452.050	1839	40.678.666

The following table shows the comparative exportation of the various kinds of the tea to England, and the United States. It is partly made out from the returns of the General Chamber of Commerce in Canton.

A TABLE, showing the exports of Tea from China by the East India Company in the year 1832; by British vessels in the years 1838 and 1839; the exports by vessels under the American flag during the same years; the combined British and American trade for 1837; the exports by French vessels in 1837; the average cost in taels per pecul, and cents per pound; and the market price.

DESCRIPTION OF TEA.	Fuhkeen Bohea.	Canton Bohea.	Congo	Caper Congo.	Souchong	Powchong	Campoi	Ankoi	Hungmuey	Pekoe	Orange Pekoe	Hyson	Young Hyson	Hyson Skin	Twankay	Gunpowder	Imperial
England in 1832.	54,367	—	136,816	—	3,921	—	—	—	—	—	—	10,990	1,181	7,085	30,834	157	—
United Kingdom in 1838.	—	—	169,681	5,040	7,582	—	217	530	2,887	4,382	3,495	10,082	6,404	1,792	31,873	3,433	2,224
U. K. in 1839.	504	355	219,677	2,260	6,497	—	428	795	2,347	4,568	6,687	9,753	4,948	3,893	33,562	5,679	3,137
United States in 1832.	7,519	—	1,128	—	24,616	1,122	268	—	—	404	—	4,550	26,212	8,994	2,069	3,739	3,211
U. S. in 1838.	—	—	477	—	30,827	3,860	—	—	—	1,593	—	6,556	47,709	10,702	342	6,915	4,907
U. S. in 1839.	—	—	1,826	—	6,779	3,501	—	—	—	71	195	4,159	41,567	4,003	475	6,278	4,708
Combined British and American trade in 1837.	2,415	—	183,509	5,094	36,583	2,322	287	1274	3,989	3754	7,088	29,916	68,396	25,137	34,629	12377	5,871
In French ships.	—	—	24	—	553	55	—	—	—	396	69	162	13	46	41	123	126
Av. cost, taels per pecul.	12½	15½	32	26	35½	25	30	21	22½	62½	31	55½	28	24	29	53	50
Av. cost, cents per pound.	13	—	33½	27½	37½	37½	32	22½	25	64½	32½	57	30½	25½	32½	54½	52
Market price, Feb. 1839.	—	—	22 a 30	18 a 25	42 a 52	—	—	—	26 a 34	40 a 55	24 a 37	45 a 65	30 a 50	18 a 26	—	45 a 62	45 a 59

Next to England, the United States consume the greatest quantity, principally green teas. It is impossible to arrive at the exact consumption, for much that is carried there is reexported. In 1832, 9,906,606 lbs. were imported, of which 1,279,462 lbs. were reexported, to Hamburgh, Cuba, &c. The use of it has gradually increased since the revolution, and the average consumption for each individual is now about 11 oz. av., per annum. At present the importations may be stated at about twelve millions of pounds annually, being an increase of nearly one half since the duties were taken off in 1833. In the season of 1833-34, no less than 18,688,533 lbs. were exported from China in American vessels,¹ but it has not since again reached that amount.

The consumption of tea on the continent of Europe is principally confined to Holland and Russia. That in Holland amounts to about 2,800,000 lbs. a year; the duty on it varies from $1\frac{1}{2}d.$ to $4\frac{1}{2}d.$ per lb. The tea consumed in Germany is entered at the port of Hamburgh, and amounts to from 1,800,000 lbs. to 2,000,000 lbs. annually. The use of it in France appears to be on the increase from the table just given, though the whole exportation from Canton in French ships is much more than the importation into France. Up to 1832, the consumption barely equalled 250,000 lbs.; but a notion that it was an antidote to cholera is said to have made it more fashionable. The comparative cheapness and great use of wine in France must ever present an obstacle to the consumption of the Chinese beverage. Russia, as we have already seen, is supplied through Kiakhta. Mr. Davis informs us that a letter written from Siberia in 1819 stated the quantity annually carried to Russia was about 66,000 chests, containing upwards of five millions of pounds. In 1830, the imports are said to have been 5,563,444 lbs.; in 1832, they were 6,461,064 lbs. The teas, which are mostly of the black sorts, are carried from Kiakhta, overland to Tomsk, and thence partly by land and partly by water, to Novogorod. A Danish ship now and then arrives at Whampoa; and Swedish and Prussian ships come at intervals, but what proportion of their export cargoes is tea we have not been able to ascertain.

Small quantities of tea are also carried to Kamtschatka, Sandwich Islands, Peru, Mazatlan in Mexico, Chili, Lisbon, and Trieste, but the mention of these places does but little more than impress upon us the universality of its consumption, and the untrammelled character of the commerce of the present age, for the use of it in all of them is extremely limited. The exportations from China to New South Wales,

to various ports in the Archipelago, and to India, is for the most part carried on in British vessels. The first mentioned trade employs five to seven vessels annually, and the consumption is increasing; which remark is also true when applied to India. The native trade in this article, between China and the islands of the Archipelago, is of a very ancient date, and a good share of it is at present in the hands of Chinese merchants from Fuhkeën. Their junks leave in the northwest monsoon, proceed to the Súlú Archipelago, to Luçonia, Borneo, Singapore, and the interjacent places, carrying not only tea but other commodities. We have no means of knowing their exportations, but conclude that in tea they are not as great as formerly, from the importations by Spanish, Dutch, and English vessels, to the respective colonies of those nations.

It thus appears, from the most authentic data that we have seen, that the annual amount of exports from China, in the article of tea alone, is between sixty and sixty-five millions of pounds. The price paid to the Chinese for it cannot be so nearly ascertained. In 1837, there were 56,751,133 *lbs.* exported in British and American vessels, at the cost of 19,928,052 dollars; in 1838, only 52,202,533 *lbs.* were exported by the same nations, at an invoice cost of 13,535,026 dollars. It might be added here, as a commercial antithesis, that the sale price of opium to the Chinese for 1837, was 13,554,030 dollars, and for 1838, it was 19,727,259 dollars.

Few articles ministering to the happiness of man have been more the object of taxation than tea. The Chinese government levies an export tax upon it of two and a half taels per pecul, which is doubled to five taels (\$6.94) by several consoo and other charges. Under the E. I. Company's monopoly, when the system of making advances to the hong merchants was practiced, the export charges were six taels and seven mace, showing a reduction under the free trade. Besides the charges in Canton, we have already seen how it is obliged to pass through seven or eight excise-houses on the road hither, and those fees are all ultimately paid by the foreign purchaser. On the arrival of a cargo in England, it is again taxed 2s. 1d. per *lb.*, which, on the cheapest kinds, is often 100 per cent. upon prime cost. These heavy charges, combined with the other necessary ones of freight, commission, insurance, &c., make the price of tea to the consumer in England about 400 per cent. above the price in its native hills of Wooc. In the various ports on the continent of Europe, the duties are levied, generally *ad valorem*: but in the ports of the United States it is admitted free, on the reasonable ground that its introduction does not interfere with any domestic manufacture.

The great consumption of this leaf, and the steady demand for it, have suggested the attempts to cultivate it in other places in order to supersede the monopoly of the Chinese. Heretofore, these experiments have met with only partial success; but the plantations recently laid out under the protection of the Indian government in Upper Assám, where the shrub is indigenous, appear likely in time to produce so large a supply as seriously to affect the exportations from this port. Fifty-five tracts, of greater or less extent, have been discovered in Upper Assám by Mr. Bruce; and the cultivation of the tea, and curing of the leaf, can be extended as far as the demand requires. The first sale of Assám teas took place in London, April 2d, 1839, and excited a good deal of curiosity and competition among the brokers. There were three lots of souchong, and five lots of pekoe, all of which sold at high prices; and it was the opinion of good judges on that occasion, that the unskillfulness of the workmen had spoiled the quality of the tea, as it had a smoky and strong flavor. We may reasonably look for an improvement in this respect, inasmuch as there are Chinese workmen employed on the plantations there, who have been procured from Fuhkeën itself, who will soon rival their countrymen in the Bohea and Sunglo hills in workmanship, if they cannot excel them as cultivators.

The Dutch in Java have within the last few years made considerable efforts to supersede the necessity of resorting to China for their tea, and the exports already amount to two cargoes, which left Batavia for Holland in 1838. The government there called in the assistance of Chinese, settled upon the island, many of whom were from Fuhkeën; and the plantations bid fair, we believe, to answer the expectations of the projectors of the enterprise. Attempts have at one time and another been made in Penang, Martinique, St. Helena, and Rio Janeiro, to cultivate the tea plant; but the undertakings were successively abandoned, or suffered to fall into neglect. In Brazil, sanguine hopes were entertained of success, and heavy initiatory expenses incurred, but the whole has sunk into comparative neglect, leaving a few hot-house shrubs to tell the tale of their exile. These disappointments may all be ascribed to various opposing causes — as difference of climate and unfitness of soil, excess of heat and moisture, and above all ignorance of the manipulations in curing the leaf — combining to produce the result.

Both green and black tea are known as hot-house plants in England. Linnæus had the honor of introducing the first living plant into Europe, though not until he had experienced many disappoint-

ments. He finally advised captain Eckeburg to sow the fresh seeds in pots as soon as he left China; this plan succeeded, and the growing plants were safely brought to Upsal in 1763. They are cultivated in a loamy soil, or in loam and peat well drained, and do not need a fire heat. They are increased by layings, or cuttings of the young branches, when the seeds begin to ripen. The treatment, in almost all respects, resembles that of its congener, the *Camellia*: but the *Thea* is not so well naturalized as the former, nor its flower so great a favorite with florists. The green tea plant, being hardier than the other, is more frequently met with in hot-houses; and in England, it flourishes the whole year in the open air.

We were about adding a paragraph upon the medicinal and chemical qualities of tea, but for the recorded opinions of physicians upon its use, we refer our readers to their works. The *Materia Medica* of Mérat and De Lens contains a synopsis of the medical properties of tea, and a chemical analysis of it, which probably combines nearly all that is known. A leaf, that is in general use as an every day beverage by more than four hundred millions of people, cannot possess any noxious properties in a very high degree; notwithstanding its occasional abuse may serve to show that it is capable of injuring those who take it to excess. Its widely extended diffusion in Asia, Europe, and America, is an argument in its favor that appeals to the common-sense of mankind; and he, who undertakes, as we have seen attempted, to prove by a few instances of injury resulting from its use, that taken in any degree it is deleterious, only runs the risk of bringing down his dogmas upon his own head. We were lately much amused with the endeavor made in a "Journal of Health and Longevity," to terrify tea-drinkers by quoting from Davis' Chinese, the account he gives of adulterating and manufacturing young-hyson in the pack-houses at Canton; which that author only gives as an instance of fraud, but which, as an isolated quotation, conveyed the impression that this is a common mode of curing tea in China.

Note. In preparing this article, free use has been made of all the authors within our reach, both native and foreign, but the principal object was to furnish our readers with information derived from the former; and the greater part has therefore been translated from the manuscript spoken of on page 137, for the use of which we are indebted to a friend. Nearly all the extracts from it are included in quotations, but we have selected whatever was to our purpose. The *Cha King* or 'Memoir on Tea,' is the most elaborate native work on this subject which we have yet seen, and has been referred to occasionally. It is in six octavo volumes, printed in a most beautiful type, and adorned with cuts of many of the utensils used in curing tea. The present edition, which is an enlargement of a smaller treatise published about A. D. 780, is the work of Luh Manting of Fuhchow in the

province of Fuhkeen, and issued from the press during the reign of Yungching. It probably tells us all that is known about the tea as a matter of history, but it is not a practical treatise. Mr. Davis' Chinese contains such notices of the tea as an article of commerce, as we should expect from his pen, and many of the facts on his pages have been transferred to our own. For details of the consumption of tea abroad, especially in England, Macculloch's Dictionary is the best authority, and we have not made many remarks on this point, as his work is so easily accessible. Mr. Royle, in the fourth part of the "Illustrations of the Botany of the Himalaya Mountains," has devoted several pages to the discussion of the identity of the plants which respectively afford the green and black tea, and to his work we refer those who are desirous of ascertaining all that is known upon this part of the subject. He inclines to the opinion that there are two distinct species, but we still think that both black and green tea can be, in fact they often are, manufactured from the same shrub

ART. VI. *Lombok; disturbances on the island; self-immolation of the late queen; with notices of the government, people, &c.*

THE Singapore Free Press, for the 20th of June last, contains the following paragraph. "For about the last eighteen months, the island of Lombok has been torn by intestine commotion, and a prey to civil war; and its annals during that period have been characterized by an event of the most tragical description, of which we wish it was in our power to give more particular details. About the beginning of last year, the goostie or chief of Mataram headed a rebellion against the royal authority of Karang-Assam, at that time swayed by a female sovereign. The queen maintained and defended her rights with courage and resolution, protracting the war from month to month, until the successes of her rebellious vassal compelled her to solicit the assistance of the Javanese government. Before this could be given, she was reduced to the extremity of distress, and on the point of falling into the hands of the rebel force. Driven to desperation, and resolved to avoid the ignominy of being lorded over by a vassal, she called a council of all her kindred, male and female, and urged upon them the alternative of self-sacrifice, in preference to falling into the hands of their enemies. The proposition received the unanimous consent of all present, and shutting themselves up together in the palace, the whole, to the number of about fifty, took an early opportunity of destroying themselves in the presence of each other, by stabbing themselves or falling on their swords! The goostie of Mataram, whose rebellion led to this terrible act of self-immolation, did not survive to enjoy the fruits of his ill-omened success, having himself been killed in course of the war, and the rájá Moorah Mattie, the only relative of the late heroic queen who was left alive, succeed-

ed to the sovereignty of Lombock, a dignity which he was allowed to enjoy unmolested until, not many weeks ago, the present goostie of Maratam, following the example of his predecessor, threw off his allegiance, and succeeded in deposing his rightful liege-lord, who is still in arms, however, for the recovery of his lost power. These disturbances have in the meantime compromised property to a considerable amount belonging to an English mercantile house settled in Lombock, the present *de facto* ruler having thought fit to confiscate all the outstanding debts due to them, on the plea of their having given assistance to the former rulers of the country — a proceeding which the said rájá would be at no difficulty in finding a law for, being himself a debtor to the mercantile establishment in question. The local authorities have, we understand, been applied to for their assistance in recovering the property confiscated, and we hope they will address a firm remonstrance to this Polynesian Tharrawaddy on the subject. Even that not very scrupulous personage would scarcely think of confiscating property on the ground that its owners abetted pretensions of one sovereign, in a country where there had been three in the course of little more than a twelvemonth."

From a private manuscript journal we are allowed to make a few extracts, referring chiefly to the preceding topics.

"May 1st, 1839. We visited the rájá of Karang-Assam; we went on horseback, the want of bridges and proper roads precluding the use of carriages. A pleasant ride of seven miles, brought us to the mud walls of the palace, from the door of which came a motly crowd of natives, all said to be of royal blood. After waiting an hour or more, till he had finished his afternoon *siesta*, we were admitted, and conducted to an outer court, opposite his own. Three of our number were honored with chairs, by his side, and mats were spread on the floor for the rest of the party. He is twenty-two years of age, and appears dull and stupid. He has under his protection an uncle, who came from Balli to assist in the war, one year since, and while here lost his own kingdom, and is now a mere outcast. He has many smiths at work, all of which he superintends, with much interest. His rifles and locks are very superior; many were brought in for our inspection. We saw also a funeral pile, on which a widow had been burned a few days before with the body of her husband. An eye-witness of the scene says she gave the widow some intoxicating drug, which is here a general custom. She thinks widows are *never* burned of their own free-will. On our return, near the resident's gate, we saw two men lying dead, who in a dispute about their daily wages had stabbed each other.

"May 2d. A rumor from shore says that war is brewing. At present the island seems to be governed by two chiefs; who, at a treaty of peace a year ago, left the division of land to the rájá of Balli. He gave the people of Karang-Assam two thirds, and one third to those of Mataram.

"May 3d. The troubles increase. — went out with his party, he says to prevent bloodshed, and returned with the spoils of a few sacked villages. The island is enveloped in a cloud of smoke, rising from the burning villages. Some say, that the proper cause of the war is, that the old rájá of Balli has too much to say, and has too much influence with the young chief.

"May 4th. This morning, — moved off again in martial order, with about two hundred men, all armed with crises, some also having spears, others muskets, cutlases, &c. No music. Their dress is a white turban, a red scarf about their shoulders, and a sarong about their loins. They do not fight in the middle of the day, for it is then "too hot." — says he is under the orders of the rájá [of Mataram], and if he says, "sack this village or that," he has no alternative but to obey. The people of Mataram say, they only demand the old rájá of Balli, and that as soon as he is given up all will be quiet again.

"May 5th. War continues. The government seems to afford no security to foreigners, nor even to itself. 'To-day' one is absolute in authority; to-morrow, if in existence, he is hunted and chased like a wild beast. It is scarcely a year since the late queen, who governed the islands supremely, lost her dominions, and rather than fall into the hands of her enemies, by request was dispatched by a slave, who then killed himself. Seventy of the royal family followed her example.

"May 6th. 'To-day' the old rájá of Balli killed himself and several of his wives, and wounded his nephew, the chief of Karang-Assam. At night he was brought, with the light of many torches, amidst chanting and wailing, and cast into the sea, for to be burned on shore is considered a great reproach. Peace is again declared, and all seem to join in the jubilee.

"May 9th. It is reported that the chief of Mataram is to govern the island, assisted by the chief of Karang-Assam. The people are swearing allegiance; — had to go up and make his salaam, and offer presents. "Chow-chow" trade is now to be free.

"May 11th. Our merchants are doing nothing; though the people say *it is all free trade now*, yet matters are involved in obscurity, and correct accounts cannot be obtained.

"May 23d. Orders from rájá for Messrs. — and — to leave

the island before dark ; and now they are permitted to trade free, if they will remain afloat. They are forbidden ever to set foot again on land. The natives know the island only by the name of *Sasak* ; and as the now ruling powers are from Balli, many are refusing to swear allegiance to the rájá of Mataram. Another war, therefore, is anticipated."

ART VII. *Great imperial commissioner's governor's of two Kwang province lieutenant-governor's of Canton earnest proclamation to foreigners again issued.*

FOR the managing opium on the last spring being stopped trade for present time till the opium surrendered to the government than ordered be opened the trade the same as before.

The American vessels are ready to continually enter into the port ten and more ships have been examined by the hupos officers are bringing no opium on board and the hong merchants and foreign merchants give bond for the same then captain Remmond's ship loaded and filled with cargo sailed and returned to her country but English country ships get anchored in outside sea not get information coming into the port must being deceived by rumors of bad persons saying you are being ready selling opium now if you go into the port should be put you into the punishment therefore you are still retain and expect some other chance why you are never think celestial empire treat natives and foreigners all equal in the world if any to be found out bad merchant dealing with opium will be brought into punishment if honest merchant from whatsoever may come into the port should be allowed to trade the same as was and will not intend to say being do a kindness to one and to another never will treat you foreigners by two manners of ways therefore another proclamation.

Now you are whose persons had any opium on board the celestial empire law as strictly should be not allow such opium bring into the port if any honest merchant without any opium the great imperial commissioner the governor and lieutenant-governor must be to representate cherishing favor of emperor the great and valiantly protect you and to make no separate black and white put you into boat you must taking in good purpose get your formation enter to the port all the constitutions of examine and bond will be according American ships managed and not to be deceived by rumor when you did not intend come into the port and quickly sail back to your country and not allow to be continue these proclamation.

Taoukwang, 19th year, —th month —th day

Note. So far as we know, this is the first document which ever came from the Chinese in the English language. It is evidently the work of the commissioner's senior interpreter, who has for many years been in the employment of the government, at Peking. Its idioms are perfectly Chinese; and, like all the documents in their own language, it is without punctuation. If our readers should be able to understand what it means, they will here see the "great imperial commissioner's" compassion manifested, and his earnest desire shown that the English ships should enter the Bogue as usual, promising that he "will never treat you foreigners by two manners of ways." It is a document worthy of being put on record.

ART. VIII. *Journal of Occurrences: visit of the commissioner to the foreign factories; homicide at Hongkong; encounters between foreign vessels and Chinese on the coast; Canton newspapers; foreigners in Macao; notices from the Dutch and British consulates.*

ON the morning of the 7th instant, at 9 o'clock, his excellency, Lin, according to previous notice, appeared in front of the foreign factories, borne by six men; he was followed by all the high provincial officers, attended by crowds of those of lower rank, civil and military. He entered the hall of the British consulate, and found it desolate and empty; and after having inspected the alterations in front of the factories, returned by the way he came, through Old China street.

On the same day, at Hongkong, an affray occurred, in which a native, named *Lin Weihe*, lost his life. The particulars of this affair shall be given in our next.

There are rumors abroad of two encounters on the coast; one is said to have been between "a brig called the *Ann*," in which two foreigners and four or five Chinese lost their lives; the other was between a schooner and a small party of natives on shore; two or three of the schooner's people are said to have been taken. We fear these rumors are founded on facts, but it is not in our power to verify them.

In his paper of the 6th instant, the editor of the *Canton Press* remarks that, owing to the disturbances in Canton, it has been necessary to make arrangements for issuing it in Macao; and adds, "We are happy to say that our views have been met with the greatest liberality by the authorities of this city." The editor of the *Canton Register*, referring to the above, says, "for this liberality we offer our most grateful thanks."

The thanks of the whole foreign community, as well as of the conductors of the public presses in Canton, are justly due to the Portuguese government and inhabitants of Macao; who, throughout all the troubles with the Chinese, have rendered to foreigners every possible aid and facility for business, consistent with the laws of the settlement.

His Neth. maj. consul in China, M. J. Senn Van Basel has given notice, that consignees of Dutch vessels previous to applying for pilots to proceed to Whampoa, are requested to inform him of the same, and that they will be held responsible for the consequences which may arise from disobeying his notice.

The following notice to British subjects, signed by Edward Elmslie, sec. and treas. to the superintendents, is dated Macao, 29th July, 1839. "Notice is hereby given that the chief superintendent has moved her majesty's and British Indian governments to forbid the entrance of tea and other produce from this country, imported in British vessels entering the port of Canton, in violation of his lawful injunctions, to the serious injury of measures taken for the general security of this trade. And the chief superintendent has further to give notice that he has also moved her majesty's and the British Indian governments to forbid the entrance of cargoes from this country (till the port of Canton be declared safe for British trade under his hand and seal), except their manifests be duly signed in his presence. By order of the chief superintendent, &c., &c.

